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"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JUNE 3, 1848. N. S. FOLSOM, EDITOR.

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For the Register.

HONORING THE SON. NO. 2.

From all the considerations that bear upon the question we must conclude that it is better for both our Savior and ourselves, more honorable for him and more salutary for us, to honor him on account of his moral excellence than on account of his accidental involuntary nature.—The question remains, how should we express our reverence on this account. Now a testimony of honor should correspond in form and nature with our reasons for bestowing it; that is with the nature of the services for which it is bestowed. To a military hero gorgeous swords are presented, equestrian statues are raised, triumphant arches reared and decorated. To a statesman civil offices are tendered. To a scholar literary works are dedicated and membership and degrees in learned societies voted. To all who distinguish themselves while laboring in the service of ambition, ambitious rank and pompous titles are decreed, because such rewards are supposed to be most gratifying to their taste.—But should Jesus Christ be honored with such compliments? Would he be most pleased with these? Surely not. He is a benefactor of a philanthropy purer than all benefactors to the world now alive; but ask even them, ask any who practice philanthropy now in the name of Christ, if pompous rank and high sounding titles are their most welcome guerdon. Ask our own hearts if these things are fitly and naturally bestowed in commendation of disinterested benevolence, and particularly benevolence to the characters and souls of men. We did not think our Washington, military hero as he was, most suitably honored so. When foreigners ask, where is the monument the nation should have built over his ashes, we have been directed to answer, and it is a good answer, "his monument is the hearts of his countrymen. There we have buried him."

Our country's early friend from France who disdained and threw away the dignities and splendors of nobility to contend here for human equality, we did not think him fitly honored with outward rank and titles. Instead of conferring these we hailed with approbation the total rejection of the illustrious rank and titles that belonged to him by birthright. For we felt that they added nothing to his dignity, and only distracted attention from his higher and purer claims to honor. We felt that we honored him most congenially with his character and services by our simple love for what he had freely and resolutely done for the happiness of men, not by any awe-struck admiration for the splendors of the name and station to which he had been born, nor by adding prefixes or affixes to the powerfully simple designation, Lafayette.

What would titles add to the honors of Howard, Fenelon, St. Vincent de Paul, Oberlin?—Rather illuminate the sun with farthing rushlights; confer stars and garters on the constellations and the rainbow.

In naming Jesus Christ after these and such as these, invaluable as were their services to mankind, we rise infinitely, but still in the same perpendicular. They were all moral benefactors; and we award them moral honors,—the profoundest esteem, the inexpressible gratitude of our souls. What are all outward tokens of respect, all empty compliments and servile adulation of these? Give flattery to the frivolous and the vain. To the truly venerable it is disrespect. To the Savior of the world the untold love and thankfulness of our hearts must be worth more than all the parade of pompous civilities and lip praises of all the high and mighty courts and presence chambers of earth's monarchs. Love, love leading to imitation must be the most valuable, because the most costly honor we can pay him. All imitation is at once the most practically expressive acknowledgment of the superiority and worth of the object imitated; and imitation of Christ, if honors are to be estimated by the difficulty and expense of rendering them, must be a vastly higher honor than any epithets applied or attributes fancifully ascribed. Actions, a life of actions, unremitting, vigilant, self-denying, strenuous to omit nothing in deed or word or thought, and to do all better and better every day, this is a compliment greater than potentate, sage or warrior ever received on earth. This compliment may we never omit toward our Lord and Savior, whatever other we omit, or whatever other we add to it.

Many, no doubt, find it easier to honor him with a cheaper though a more pretending sacrifice. Let us not be of those who would rather call him Lord, Lord, than do the things that he said. To call him Lord, or Master, is only the beginning, and hardly the beginning of the honors that are his due. To make him so, to make him the Lord and sovereign of our hearts and lives, alone prevents the first from being mockery and ridicule. "Not he,"—we have heard his words,—"not he that sayeth to me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of Him who is in heaven. Many will say to me in that day Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

In that great day of light we may find perhaps that we have not come up to the whole truth in our apprehensions of the nature of Jesus Christ. But will he say for this, 'depart, I never knew you'? We cannot think it. We cannot think of Jesus Christ as jealously vindictive for an affront unconsciously put upon his dignity. He may say, you failed to find the truth on an obscure point where the most acute and learned minds have also failed; but have you failed in offering me those honors about which none doubt and dispute the propriety and indispensable obligation! About these none could fail to find the truth with an honest heart.

Here therefore, on these, this universal Christianity, we stand on common ground with all who bear the name of Christ. All confess that without evincing the Christian graces other honors to the Son of God are nothing. All agree in this who agree in nothing else.

And this, let it be repeated, is an expression of honor for his character. How salutary a check, this exercise of veneration for moral worth, in a world where interest so continually tempts men to fawn and cringe like sycophants before authority, power or wealth! And if it be the first Christian duty to honor the character of our Master, then wherever we find any traces of his character, in human society as well as in the pages of his Evangelists, we must venerate them for his sake; and it will fill us with a deeper reverence for himself. Wherever his spirit is, there is he, and we need honor it though it be clothed in rags and wretchedness and under the feet of the world's proud minions. While we pass them by in their loftiness and magnificence we must honor this—yea honor Jesus Christ.

G. H. E.

For the Register.

THE SABBATH AND THE FRENCH REVOLUTION.

Some of its disclosures are cheering. Others are dark and ominous of a dreadful future. I refer to one, the desecration of the Sabbath, the appointment of the Provisional Government of that day for the election of the National Convention,—a perversion of the day God has commanded to be kept holy, to consecrate the deed! A day appointed by the Law-giver of the universe for his children to pause from worldly commotion to commune with him, given up to political excitement, often the most turbulent and profane of all excitements! Preparatory to that election, "on Sunday the first in April, the last Liberty tree was planted, in the presence of a large concourse of spectators.

The best singers of the National Academy of Music and the excellent chorists of the Theatres, lent the power of their voices to the *patriotic* songs. Eloquent discourses were pronounced, and the crowd *loudly* applauded the happy expressions with which they abounded." Can there be a doubt that on the day appointed of God to be kept holy, the day of their great election, the temples consecrated to him throughout France will be abandoned! If on that day the Protestants would desire to keep their Sabbath, their deep interest in the election must compel them to lose a great privilege or violate a dictate of conscience. From the zealous regard this our own government the first day of the week has been regarded as holy; the second has been devoted to the election of rulers.

The Provisional Government of France probably are of opinion with some among us, that the law of the Sabbath, one of God's ten commandments is "not a moral but a *ceremonial* law." And it is so decided "on the *authority* of common sense and the dictionaries." That is, on the authority of the common sense of the French Provisional Government. But what dictionaries we have which inform us that to keep *holy* the Sabbath is a requisition of *ceremonial* and not of *moral* law, I have yet to learn. I have yet to learn with what propriety the law of the Sabbath is called a law of forms and customs of order, or of exhibition merely, or a law that does not "affect the social relations of men, or their safety, virtue or happiness."

It is still reiterated, that the law of the Sabbath "is not enjoined by Divine authority on any people but the Jews." Melancholy is the fact that Catholic, revolutionary France apparently so believe. All the other nine laws of the decalogue are adapted to the nature and condition of all nation in all ages, and is it credible that the tenth law, contained in the same table, should be limited exclusively to the Jewish nation! It is said that to the law of the Sabbath "no influence is ascribed on any human good." True, the Table of the decalogue did not give its reasons as to the purposes to be answered by the duties enjoined. It was sufficient that God gave the commands. He had a perfect right to require obedience of those to whom he had given the power to obey whether they had or not "the apprehension of moral obligation." Strange philosophy this, that authority depends on "an inherent sense of right and the universal perception of its effect on human welfare." Could such a sense of right and such perception have been felt in those to whom God said, "In the day that thou eatest thereof thou shalt surely die!" It is also true, as St. Paul argues, Romans ii. 12, that "as many as have sinned without law shall also perish without law; and as many as have sinned in the law, shall be judged by the law."

In our time the authority of government both human and divine, contrary to "the apprehension of moral obligation or an inherent sense of right" is boldly denied. Of course any individual may plead exemption from the law of the Sabbath and all other law. If the divinity within be equal to the divinity without the individual, then the inward apprehension of moral obligation is entitled to be obeyed as the supreme law of the soul. If the God within the soul, is as perfect as the God without the soul, then Spinoza and the philosophers of his school are right, and the Bible is wrong. I have been accustomed to think the plainly revealed law of God as law superior to the law within the undeveloped and unenlightened mind. Therefore I should not admit that "should the Roman Catholics attain a majority in this State, and should make a law that all business and locomotion should be suspended for a few minutes at sunset," would have claim to my approval, because I might not deem it necessary or useful. Yet if the Catholics deemed such law necessary "that they might enjoy silence and quiet while offering the orison prayer," I see not why I should have a right to oppose the law any more than I have to oppose the law that now requires locomotives to come to a full stop for the landing of their passengers. Though I do not "sympathize in the sentiments" of Roman Catholics I would accord to them the same right to be undisturbed in their "orison prayer," that I would claim to the undisturbed enjoyment of the Sabbath. And though the law designed to protect me and secure to me this enjoyment be not executed, I should not deem this a good reason for its repeal. If all law not executed or obeyed were repealed or annuled, the world would be a law to itself as the heathenish part of it for ages has been, making no progress, remaining like a dark, deep sea casting up mire and dirt which heaven in all its brightness and glory fails to illumine and to warm.

If the French Revolution shut out the light and holy influence of the "first and best of days" with its ordinances, as the nation in her former revolution attempted to do, her friends have cause to tremble with apprehension that the days of her freedom will be few and evil; that her sun will go down in a sea of blood. J. R.

For the Register.

Remarks at the opening of the first prayer meeting on Tuesday morning—by Rev. Charles Brooks.

CHRISTIAN FRIENDS,—In the name of our Churches I am happy to welcome you once more to the city of our solemnities. We hasten to give you the right hand of fellowship; and with our hands we offer you our hearts.

The year past has brought us changes; and some of them how sad! One, whose voice was heard in this chapel a year ago this morning, has been summoned away in the midst of his days. He had a strong hand and a great heart. His life's aim was to be like Abraham in faith, like Paul in labors, and like John in love. Others, also, have been called to "go up higher;" and it is well. They are gone to nobler posts of duty; let us be prepared to follow them.

During the last year we, who have lived in the city, have tried to keep up with you who have lived in the country. We have had our prayer meetings, Bible classes, Teachers' meetings, and gatherings for mutual improvement; and we trust that, through God's blessing, we have made some advancement in the new and divine life. We look to you to help us during your visit, to speak a word of encouragement to us, and to pledge us your future co-operation. We have come here to warm each others' hearts, to assist each others' devotion, to animate each others' hopes, and to supplicate for each others' pardon. We are all one in Christ Jesus. Delightful and sacred union! A holier, happier alliance cannot exist among immortal beings. Here heart answers to heart in the blessed response of a confiding charity. Here may we worship the Father, as Jesus Christ worshipped him, in spirit and in truth. Here may the Savior be made known to us as a new manifestation and a higher life; and here may the spirit-stream, which flows through his heart, flow through ours, making us one with him *as* he is one with the Father. What higher boon can mortal ask of Heaven? O! Source of spiritual life! make us one with thee, as Jesus Christ is one with thee, that we may henceforth live in thee as he liveth.

Discard all formality and give us thoughts from your inmost soul. You know that when we dig into the earth forty or fifty feet we pierce the springs of *cold* water; and what a rich blessing to man is cold water! but, when we sink the shaft two thousand feet, as in the artesian well, *then* gushes up water heated at the central fires; a richer blessing still in its place! So, when you, my brethren who speak, give us the pure and healthful cold water of reason and argumentation, do not forget to sink the shaft of inquiry deep into the very centre of the soul's *feeling*, that you may there open the sealed fountains of spiritual warmth; and then we shall have from you,

"Thoughts that breathe and words that burn."

THE CONDITION IN WHICH CHRISTIANITY FINDS MAN.

[From Rev. J. I. T. Coolidge's Sermon.]

What is the condition in which Christianity finds the soul? I shall enter into no merely doctrinal statement. I shall not endeavor to penetrate and unfold the deep mysteries of human nature. I shall take the simple fact of all human consciousness. And I state that fact, I believe, when I say Christianity finds man a sinner, at variance with God and his own eternal interests, in need of conversion, reconciliation, and constant renewal. He needs more than instruction, improvement, or a better development. He needs a change, a conversion, to be placed in a true position towards God and his own destiny. He has not the consciousness of peace flowing from the love of God; nay, he is conscious of no peace, of the absence of all true peace and heavenly hope; and it is a pain, a deep, sad pain, to him that it is so. I endeavor not now to explain how it is so, how it came to be a fact; I take it as a simple fact, verified in all human experience.

The condition which Paul describes himself to have experienced is the inward history of every soul. There is a fearful conflict going on within all hearts between the law of the spirit and the law of the members. There is a spirit within, which aspires to all that is good and pure and holy, which feels the beauty of truth and virtue, which hates all injustice, meanness, and falsehood, which is full of noble, generous, humane sentiments and affections; a spirit which thrills at the tale of magnanimous deeds of pure disinterestedness, or touching charity, or self-sacrificing devotion, and burns with righteous indignation at the scene of baseness, oppression, and cruel wrong. There is a noble side to human nature. There is that within man which must call out our deepest veneration, force us to extol his glory, and confess his dignity and honor. There is that within him which justifies all that has been said or can be said of his greatness, of the original and essential capacities of his mind, of the divinity of the human soul, of its participation of the Divine nature. There is that within him upon which he ought to look with awe and wonder, something which should make him tremble when he thinks of blighting it with sin. They who say there is nothing good in him, no foundation for goodness, no feeling of goodness, no love for it, say what is not true, what is not just either to God or man. Man loves goodness. The vision of true, pure, lofty virtue always makes his heart kindle and glow and leap, and he would make that vision abide till he had bathed his [illegible] in it, and become [illegible] when he would struggle up towards his own ideals, when he would substantiate them in his own character, when he would lift his affections up to the heavenly things that come to him in his musings, then he feels—who has not felt it!—that law of the members holding him in captivity to the law of sin; and the fearful conflict comes, and the good that he would, that he does not, but the evil which he would not, that he does. The spirit counselling compliance with the law of God in the inward man, is wearied, oppressed, overborne; and in its stern straits and urgent peril sends up the cry, "Oh, who will deliver me from this body of death!" This is the solemn fact, I believe, in all human consciousness. It stands in the experience of every earnest soul. We read it in the diaries of the noble men, gloriously triumphant at the last; in their deep, bitter contritions, which seem at times almost extravagant to colder and less awakened spirits. Paul felt it, and, to escape its anguish, became in vain a Jew of the straitest sect. Augustine felt it even to agony. Luther felt it, in the seclusion of the cloister, with an anguish as if he were engaged in personal conflict with the enemy of souls. George Fox felt it, as he sat upon his work-bench, and it drove him abroad into the fields to find relief from the tumult of his heart. All men who have been purified have been so as by this fire. Who has not experienced it at times with bitterness of spirit? Who has not been oppressed, and well nigh broken-hearted, when aspirations for the true, the good, the heavenly, have lifted his whole soul, kindled the warm glow of his spirit, made him conscious of a God to be obeyed, conscious of a soul to be cared for before all other things, conscious of the grandeur of his nature's capacities and powers; and yet has felt at the same moment the fast-clasping bonds of that other principle, which has held him down, and prevented the attainment of his desires? Who has not felt the need of a power beyond himself, to determine this conflict to the triumph of the spirit? I say of a *power*; not of a direction only, not of a clearer light alone, not of a new law.

THE POWER IN CHRIST TO REDEEM MAN.

Men want not so much a new law, as power. And it is this power which Christianity offers to supply. Paul declares Christ came to do for man what the law could not do, in that it was weak through the flesh. Christ came to breathe an energy and a force into the soul, from a source above the soul, to supply the living power which man craves. He came to impart an influence which should bear up the sinking soul above the stormy waters of its passions; to lift up the faltering heart, to fill it with hope, to animate it with the promise of help from above, to put consciously beneath it the everlasting arm of God, to bid it be strong, not in itself, but strong in the Lord and the power of his might, for he it is that shall trample down all its foes and give it peace. Christ came to bring supply and support and encouragement, to penetrate every hidden recess of the soul and bring forth all its powers, and enlighten, inspire, fortify them, to supply its inward necessities, its deepest wants, to fill its capacious desires, to lay its hand upon the very energies of our nature and pour into them a quickening inspiration, to take the lead and control, the forming and perfecting of them. And to effect this, to do this great work, to impart this power, Christ comes to the soul, asking only its faith, its trust and confidence in him and his gracious message. He unfolds the new doctrine of repentance and reconciliation—a doctrine, as he declares it, full, not only of unutterable comfort, but also of largest inspiration; bids us look up and behold, not a stern Judge, but a kind and loving Parent in the heavens, regarding us with a pitying eye, and sending down to our side his own mighty spirit. He tells us we have not a slow and painful journey back to our Father's love, but that we may spring confidingly and at once to his embrace; that it is here, close to us, before, behind, and within us; a love encompassing as the Divine presence itself; a love perpetually waiting at the door of the soul, and ready to enter in, would we but open that door with the words, "Father, I have sinned before thee." He shows the Father watching for the first faint sigh of contrition, for inward light and peace; as going forth to fall upon the neck of the returning prodigal, and folding him, covered with sin as he is, yet breathing penitence, to the bosom of his compassion. The Gospel he proclaims is no cold republication of the law, no bare system of precepts, but a warm, kindling influence from the boundless love of the Father, poured through his own full heart. The Gospel is not a command, following us wherever we go, and asserting its fearful retributions for every disobedience; but it is the manifestation, in the form we might comprehend and feel, of the Father's urgent desire to lift us out of the power and love of sin into purity and peace; a manifestation through Jesus Christ, whose heart was willing to be pierced with contradiction and pain and agony; through Christ dying, pouring out his life-blood upon the cross in the strength of his affection, if so he might lift off the heavy yoke of bondage, and bring us back to the home of our Father. The Gospel is not an imperative command; there were commands enough, and too many, before; the Gospel is a *merciful Redeemer*, the friend of the weak and sinful, coming to us, faint and weary by the way-side of life, and binding up our wounds; sitting by our side to animate continually our faltering purpose, to fan to a flame the first weak desire after holiness; saying to us, "There is one in Heaven, whose eye looks down upon you with ineffable pity and love, who sends his spirit to your aid; put your trust in him, and you shall not be confounded. The work of life is hard; with man it is impossible, but with God all things are possible. He is mighty to save to the uttermost, when every arm of flesh shall fail." The Gospel is the heart of Jesus throbbing with the inspiration of God's love for his human family. It is this that gives it its power. The soul that so accepts it, so realizes it and rejoices in it, submits itself to God, and finds the promised peace. The conflict ceases, and all is calm and hopeful; for if God be for us, who shall be against us! The soul finds a support in all its journey. It is never alone, for the Father and Son are with it forever. It can do all things through God and his Christ, who strengthen it. It joins with the glad and unburthened heart of Paul—"I thank God through Jesus Christ our Lord." [Ib.

THE RELIGION OF JOHN QUINCY ADAMS.

[From Rev. T. Parker's Discourse.]

"He had a high reverence for religion; none of our public men more. He aimed to be a Christian man. Signs of this have often been sought in his habits of church-going, of reading the Bible; they may be found rather in the general rectitude of his life, public and private, and in the high motives which swayed him, in his opposition to slavery, in the self-denial which cost him his re-election. In his public acts he seems animated by the thought that he stood in the presence of God. Though rather unphilosophical in his theology, resting to a great degree on the authority of tradition and the letter, and attaching much value to forms and times, he yet saw the peculiar excellence of Christianity, —that it recognized 'Love as the paramount and transcendant law of human nature.' I do not say that his life indicates the attainment of a complete religious repose, but that he earnestly and continually labored to achieve that. You shall find few statesmen, few men, who act with a more continual and obvious reference to religious freedom appeared—where it seldom appears—in his notions about religion. He thought for himself, and had a theology of his own, rather old-fashioned, it is true, and not very philosophical or consistent, it may be, and in that he was not very singular; but he allowed others to think also for themselves, and have a theology of their own. Mr. Adams was a Unitarian. It is no great merit to be a Unitarian, or a Calvinist, or a Catholic, perhaps no more merit to be one than the other. But he was not ashamed of his belief when Unitarianism was little, despised, mocked at, and called 'infidelity' on all sides. When the Unitarian church at Washington, a small and feeble body, met for worship in an upper room, not large, but obscure, over a public bathing-house, John Quincy Adams, then Secretary of State, and expecting to be President, came regularly to worship with them. It was not fashionable; it was hardly respectable, for the Unitarians were not then, as now, numerous and rich; but he went and worshipped. It was no merit to think with any sect, it was a great merit to dare be true to his convictions. In his theology, as in politics, he feared not to stand in a minority. If there ever was an American who loved the praise of God more than the praise of men, I believe Mr. Adams was one.

His devotion to freedom, his love of his country, his conscientiousness, his religion, are four things strong and noticeable in his character. You shall look long amongst our famous men before you find his equal in these things."

"MUCH HANGS ON THE RESULT OT A MOMENT."

[The 34th Annual meeting of the American Baptist Missionary Union, held in Troy, N. Y. a few weeks ago, was an occasion of rich interest. Dr. Wayland, in the course of the meeting, arose and made remarks which are reported in the Reflector and Watchman, as follows:]

He had been more than ever impressed with the remark of Massillon, that "*God only is great.*" A few months since, and all things on the other side of the Atlantic were bound as in a cast-iron vice. But what a change. Now, from the Mediterranean to the Baltic, from the Rhine to the Niemen, our missionaries can go and preach without hindrance the gospel of Christ. Many years ago, the inquiry was heard, Where shall the missionaries go! He remembered a conversation with Deacon Colgate, in which he attached great importance to China as a missionary field, and to which he suggested, as a way of access, going around, and penetrating it from the North side. Now how different. Five leading ports of the Empire are now open to Christian missionaries. Never since the creation, had truth come in so direct conflict with error, nor looked it so full in the eye as at this time. Everything was receiving a new impulse. Such a time to labor in the cause of truth angels never dreamed of.—What a work then is there here for man to be engaged in.

Dr. W. said he had been impressed, in reading a sketch of the late French revolution, how much often hangs upon the result of a moment. When the son of the Duchess of Orleans was brought in to be crowned king, one voice said, "It is too late," and that decided the issue. When the cars are in full motion, how much is done by the momentary use of the switch. So is it with an improvement, at the right moment, of the moral means God places within our reach. The mightiest obstacles could be overcome by Providence. When the Most High set the Ganges in motion, as tradition has it, from the "Cow's Mouth," at the top of the Himalaya Mountains, it was a law and appointment of God, that it should reach the sea. Mountain barriers must be scaled or swept away. But the river flowed on until fleets could float on its bosom. So of these great movements with the thousand auxiliaries which God commands in the work of Provideuce. He spoke as to wise men; could any one draw back in this cause! Should we not by increased effort, make this direct contact of truth with error, successful? If we fail on this point, the work goes back—it may be for centuries. The present he contemplated as the greatest, the most eventful era in human history. Allusion, he said had been had to Roger Williams, who, cherishing the great principle that gave life and immortality to his mission, never "abated a joy of heart or hope." That principle, small in his day, is now sweeping away dynasties and kingdoms. Let us perform our duty, and soon the angel will be seen in mid-heaven, having the everlasting gospel to preach to all the dwellers on the earth.

[The receipts of the Missionary Union for the year ending May 1848 were $98,476.30; its expenditures, $94,184.52. The whole number of missions in connection with the Union is 16; of stations 52, and out-stations 87; of missionaries and assistants 105; native preachers and assistants 158; whole number of laborers 263; churches 123, with 10,020 members, of whom 689 were baptized the last year; and 44 schools, with 1472 pupils.

GOV. BRIGGS' ALLUSION TO THE AFRICAN BOY.

[On the same occasion, just mentioned, Gov. Briggs, who presided over the Union, on Thursday, May 18—(Hon. James H. Duncan of Haverhill, Mass., having presided over the preceding sessions as Chairman of the Board of Managers)—closed the meetings with the following happy and touching remarks, which we take from the same source.]

GOVERNOR BRIGGS spoke of the profound satisfaction with which he had been affected during this anniversary. For fifteen years past, he had been urged to attend the National anniversaries, occurring annually in New York. Absorbing professional engagements had prevented his compliance with those invitations. He was now prepared to feel how much he had lost, and to promise that these meetings would hereafter command his presence. He hailed the progress of the missionary cause, from its obscurity to its might. That allusion of Mr. Colver to the colored boy, brought to this country by Mrs. Crocker, had deeply affected him. God be thanked that he was no man's property. When downcast in feeling one day after his conversion, he was inquired of as to the cause. "O," said he, "I feel so for Africa, my heart won't sit still." What was it that made his heart throb against its sable casement! It was the feeling of Paul directed to his own people, so that he could say, My heart's desire and prayer to God for Africa is, that it may be saved. And Africa, added Gov. B., will be saved and be free. Ethiopia shall stretch out her hands to God, and her sable children of every tribe shall rejoice in the liberty of Christ. God speed the day, continued he, with evident and strong emotion, when on these shores the shackles shall fall, and the children of Africa shall be free! [The spontaneous "Amen" from all parts of the house, which followed this, testified to the deep, responsive feeling of the many present.]

THE ARCHBISHOP OF CANTERBURY IN EXETER HALL.

The new Archbishop of Canterbury presided over the church missionary society in Exeter [illegible] on Thursday.

He was received with great cheering by one of the largest assemblies ever seen in that building, and also one of the most respectable; and every allusion to his elevation excited renewed plaudits. He is a man of small stature, light figure, but upright, with a countenance remarkably mild and benignant in its expression; a fine head rising high above the ears, with grey hair cut short. He said he had always been attached to the Society, and he came there to give it the influence of the office to which Providence had called him. He had been all his life a working clergyman, and although he was now obliged to husband his strength in order to prolong his service, he was anxious to do what he could for his Divine Master.

Nothing could be farther from prelatic arrogance than the manners of this excellent man. He said that he received more honor than he gave, even as the Primate of England, in presiding on such an occasion. Lord John Russell has certainly strengthened the Protestant character of the establishment by his recent appointments, especially by this: and the Rev. James Stratton truly said at the Bible meeting next day, that it was the best stroke of policy for many years for consolidating the interests of the church. The most Protestant and Evangelical of the clergy are now bold as lions against Puseyism. For instance, at this meeting, with the Archbishop of Canterbury as its President, and 300 or 400 clergymen on the platform, the Rev. Francis Close of Cheltenham, a man of great influence there, spoke to the following effect:

He had heard objections to the Church Missionary Society as "irregular," and it was said that nobody had a right to send forth a missionary but the church. But if that were so, there was not a church missionary society on earth; for the establishment had never sent out a single one, and was, he supposed, so bound by the State that it could not. Hence they were obliged to fall back on the voluntary principle or leave the world in ignorance of Christ. This Society had created dioceses in the Colonies and among the heathen, and some of the Bishops thus provided for, swelled themselves up like the frogs in the fable, and disparaged the Society to which they owed all their dignity. In fact, it was in this "irregular" manner most of the early churches were planted. An apostle or two went down, it might be, to see what they were like, and then acknowledged the grace of God attending the work of laymen. Thus it is now, when bishops are pleased to put the stamp of apostolical succession on God's work. Just suppose the whole church *apparatus* were sent out to a missionary field, the bishop, archdeacon, dean and chapter, vicars, pastors, &c., how the heathen would stare!

DENOMINATIONAL LITERATURE.

We view with serious alarm a tendency to isolate our literature from the literature of our country. We hear much talk about denominational literature. We would as soon hear of denominational science, denominational botany, anatomy, or politics. If other men will have nothing to do with our Calvinism and Independency, so be it. They may gain something better if they can. They thus form religious denominations; and the more, the greater pity. But it ill becomes us to make a denominational literature while complaining of denominational religions. If because of the world's dislike of our religion we forbade their sharing in our literature, the resentment, if ungenerous, would still have an air of dignity. But to exclude ourselves from the world's literature on account of the world's exclusion of our religion, shows at once both the petulance of babyism and its feebleness for aught but self-destruction. We hate an *imperium in imperio;* we pity a Cracow or a San Marino. To be sent to "Coventry" is an index that our temper is unsocial; for a man to send himself there proves as well that he will have a fool for his companion.

If by "denominational literature" we meant nothing more than descriptions and defences of our religious creed and practices, histories of their rise and progress, statistical accounts, and periodical or other publications respecting the faults, the operations, and the desiderata, of our churches, we should not be disposed to quarrel with the phrase, or be alarmed by the facts that it denoted. The last, however, of these four classes of productions could alone be strictly called "denominational"; as probably of use to none but the "denomination" it addressed. The other "works" would furnish information of the first importance to all inquirers concerning men and manners; nor does any reason, general or special, confine the preparation of them to the body of whose peculiarities they treat. All such publications, therefore, and, of course, the comprehensive class the authorship of which is the only thing denominational about them, ought to be regarded as contributions to the national literature, subjected to the general laws of criticism, and used according to their fairly estimated qualities. We see, however, indications of a tendency among us to a very different course from this. We are told, for instance, that we do not accredit our own authors, or support them, or take pains to multiply them; that hence our "denominational literature" is impoverished; and that hence the literary life among us fails. What preposterous balderdash is this! If the whimperers itch so, let them write. The market is an open one. If they square the circle every man will buy their "Cocker." De Foe is read, and Milton, though each was a dissenter. A dissenting grocer thrives, however spiritual, if he knew his trade, sell good figs, and abstain from cheating. He thrives, that is, as well as others; provided that the market is as open as the literary. But a denominational grocer, we apprehend, would quickly starve; at least if, like his brethren the denominational literati, he should sell bad plums, charge them above market price, and all the while affect to be the conferer of a benefit. The author, the book-seller, and the grocer, all must work for the vast commonwealth; or if they find it convenient to prepare goods for one particular department of the citizens, they must refrain, unless in special cases such as those already granted, from aiming to supply each *the religious body* to which he happens to belong. Exclusiveness, it is true, would do but little harm to any but a man's own friends. If any person sell good wares, the public will obtain them; and we never heard of a dissenting author at all reluctant to gratify the public by the sale of his. If he compose a nonsuch history of no-man's land, a treatise on Backsliding, "Og," "Belshazzar," "Judas," "Bethlehem," "Sacred Mounts," and "Sacred Founts," and "Guides," and "Manuals," and "Spiritualized Cookery Books," and "Diaries," and "Glimpses," well; if the public want such literature, and he can sell it to them, good enough; it would be a thousand pities that they should not trade. But if the public do not want it, neither, he may depend upon it, does his "denomination." He, perhaps, wants the "denomination"; that is another matter. If the "denomination" want his wares, let them do as their neighbors do; let them go to the open literary store and buy. If they will not buy of him, let the simpleton be satisfied and print no more. But let him not call his refuse "works," and other such, a denom national literature. Let him not exemplify a theory of authorship which fully carried out would soon make our libraries no better than literary sterens, and reduce the "denomination" to the function of such rogues' most worthless compost. We take no notice of the holy tone and the disinterested air with which such conduct is continually forced upon and the less active that [illegible] be maintold about the evangelical dissenters the better would it be for their reputation and their cause. "Denominational news" is one thing, and is necessary; let us have no "literature" but what all men have as well as we, such as bears every test, and notwithstanding competition and censoriousness is still called for. [Electic Review—London.

CHANNING'S MEMOIRS.

[The following article is taken from the Salem Gazette, of Friday June 2. It is understood to be from the pen of the Hon. Judge White.]

We have delayed our notice of this admirable work longer than we had intended, because we wished to read it before undertaking to commend it to others, and to read such a work so as fully to enjoy it, requires several weeks of our spare time. This is none of that light sort of biography that may be taken up and run through like a novel, for mere entertainment. Its interest sinks deep into the soul, and excites profound attention and reflection. Our perusal of it has made so deep an impression of its worth that we hardly know how to speak of it in a hasty newspaper article. We hope to see, in some more dignified form, a full and critical exposition of its merits, worthy of so extraordinary a production.

The work is handsomely printed, and adorned by two beautiful portraits of Dr. Channing, taken at different periods of his life, and said to be good likenesses. But the exterior beauty of these volumes is of little consequence, compared with their intrinsic value. We have here one of those rare works of genius which is destined to bear the enduring test of time. The biography is worthy of the subject, and the subject will never fail to be deeply interesting while there are minds to think or hearts to feel. We regard the publication of these volumes, together with the works of Dr. Channing, as the richest blessing that literature has ever bestowed upon our country. If our national and state authorities, as well as private citizens, could but catch the spirit of Channing, and learn and feel the obligations which rest alike upon government and people, to do justice and act right, what a sublime career of peace, prosperity, and real glory would open to our country! What improvement, happiness, and moral elevation would await the people!

Dr. Channing was no common man, common Christian, or common writer. He was both a truly great man, and a learned, humble, and thorough Christian; and his writings bear the stamp of true genius, wisdom and goodness. He is indeed one of the fixed luminaries of the moral world.

The contemplation of the life and character of such a man must always, and every where, among all persons, be as instructive as it is delightful. Endowed by his creator with superior gifts of mind and heart, and richly blessed with the means of education, he early aspired to excellence, and pursued it unfalteringly through life. With a conscientious fidelity and zeal, rarely witnessed on earth, he persevered in cultivating and disciplining his intellectual, moral, and spiritual nature, and preparing himself for fulfilling the high purposes of his being. Arfulfilling the high purposes of his being. Artdently seeking knowledge and truth, especially the knowledge and truth of God, and Christ, and Humanity,—cherishing in his heart the love of man, and all good affections and spiritual aspirations, together with a deep sense of duty, and exercising himself in continual efforts to advance the cause of truth, religion, freedom, and human happiness, he attained the first rank among the great Preachers, Moralists, and Philanthropists of the age. In his eloquent writings, and still more eloquent example, he has left a precious legacy to future generations, and reared a monument to his own fame more durable than brass or marble.

Such was William Ellery Channing; second, we think, to no man that New England has ever produced, in all the elements of true greatness, the greatness which springs from large capacities of soul and of intellect disinterestedly employed in serving mankind effectually in their

highest interests. Compared with this, how worthless is the vulgar greatness achieved by the selfish ambition of politicians and military heroes!

The loss of this illustrious benefactor to his country and race was universally felt; and it was naturally a subject of public interest and inquiry, who should have the honor to be his biographer. Fortunately, Dr. Channing had a beloved nephew, William Henry Channing, partaking largely of his spirit and genius, whom he admitted to his affectionate and most generous confidence, and who thus became qualified, as, perhaps, no one else could be, to write the history of his life, and trace the progress of his intellectual and spiritual growth, of his speculations, opinions, ministrations, and philanthropic exertions, and to unfold the circumstances under which his noble character was formed. The result proves that this honorable and responsible task could not have fallen into better hands. Difficult and delicate as Mr. Channing must have felt the task to be, he has accomplished it, we believe, to the entire satisfaction of the numerous friends and admirers of his reverend uncle. This simple fact speaks the highest praise, when we consider the exalted estimation in which his uncle's memory is held, and how much was expected from his biographer.

In executing his arduous undertaking, Mr. C. was evidently absorbed in his subject, thinking nothing of himself; yet what he has written, though only "for purposes of illustration," is so happily conceived and expressed that it adds much to the value and charm of the work. The judicious plan and arrangement adopted by Mr. C., with some of the circumstances which occasioned delay in the completion of his memoir, are stated in the following extracts from his modest and pleasing preface:

"This work is an autobiography in so far as the materials at my command have enabled me to give it that character, and consists of extracts from private papers, sermons, and letters, with such remarks only interwoven as seemed needed for purposes of illustration. Its plan is very simple. After a somewhat full and minute notice of Dr. Channing's early years, which will be found to present many interesting facts, and which no one hereafter could so well supply, I have proceeded to arrange the selections from his manuscripts according to the two fold order of subject and of Time."

Mr. C. proceeds to observe:—"In giving such ample quotations from Dr. Channing's early writings, I possibly have erred." We would confidently assure him, however, that he has not thus erred. No reader could feel willing to spare from the Memoir any portion of these early writings, which are as interesting in themselves as they are illustrative of their author.—In offering "some explanation of the delay which has attended this publication," Mr. C. says:—"It was my first design to present a finished portrait of William Ellery Channing, regarded as a man, a minister of religion, a philosopher, a reformer and a statesman,—to point out his place among the leading persons of the age,—and by exhibiting his relation to various parties to sketch his Life and Times. Extensive preparations were made accordingly."

We hope that Mr. C. will use, in some other form, for the benefit of the public, the materials at his command for such an extended sketch of Dr. Channing's Life and Times, but we have no doubt that he judged right in excluding them from the present Memoir, and thus leaving Dr. Channing "to be his own interpreter." The Memoir is complete, as it now stands, and any extraneous matter would but encumber it, or mar its symmetry and beauty. As Mr. C. truly observes:—"It will be found rich in documents illustrative of Dr. Channing's inner and outward life; and this constitutes the essential value of a biography." And we would add, that however Mr. C., as he intimates, may conceive an "ideal of what the work should be," which makes the present to him "seem meagre and dull,"—others will behold in the present only the "bright original" without any "obscurations."

Mr. C. claims "only to have been a conscientious editor." In this important capacity he has indeed entitled himself to the grateful consideration of his country and the Christian world. But we feel still more indebted to him as a faithful biographer. Integrity and truthfulness are stamped upon every page of his work, while a correct judgement, a fine taste and genius conspire to render the whole attractive and delightful. What a glowing, life-like, lovely picture given us of Dr. Channing as a preacher in the pulpit and among his people—as a man and father in his family—as a friend in his rich correspondence and overflowing kindness—as a Christian in the busy and agitating scenes of the metropolis. How delightfully we are admitted to the enjoyment of his intimate society, his heavenly conversation, his sublime views, his most sacred thoughts and feelings! We see him truly as he was, just as he exhibited himself in private and in public, in his studies, meditations, and prayers, his holy ministrations, his ceaseless acts of tender affection, his ardent and ever accumulating labors of love to men—and our hearts are warmed with admiration of his piety, wisdom and goodness. We feel that all has been done that a biographer can do, to restore and preserve the living energy of his example, and to perpetuate his influence in the world.

As an expounder and minister of Christianity, Dr. Channing's great power is still manifest in his works. No man was further than he from acknowledging human authority in matters of faith, and no one more capable of enlightening the faith of others. Luther, Calvin, Arminius, Socinus, Edwards, Hopkins, and other great theologians were esteemed by him according to their virtues and learning, but they had no authority over his faith. Jesus Christ alone was his master;—him he conscientiously followed, earnestly seeking his truth and his spirit, till he seemed identified with him in his love to man and piety to God; and in his "living sense of spiritual realities" It was in the School of Christ that he attained his enlarged views of human liberty, human rights, and the true dignity of man's nature. His various writings against the evils of sin—the enormous evils of oppression, slavery and war—and for the reform of governments and society, and the freedom, improvement, and elevation of man—have their source in Christianity, and may be regarded as so many branches of it.

The Life and Works of Dr. Channing are thus peculiarly worthy of a place in every Christian library along side of the Bible upon which they shed such important light. We feel assured that every family possessing these treasures, will find in their use a blessing of unspeakable value; and if our humble notice of them should induce any to seek such a blessing, our main purpose will be answered.

CHRISTIAN REGISTER

BOSTON, JUNE 10 1848.

THE ANNIVERSARIES.

There were many individual expressions of feeling, both during the progress, and at the close, of the Anniversaries, which bore testimony to their salutary influence. The public discourses unfolded and urged great principles, were very clear as well as very able statements of great truths, were both instructive and inspiring, practical and spiritual, and were sufficient of themselves to mark the character of the recent Anniversary Week as one of the very best we have had. It gives us great pleasure to learn that Dr. Dewey's two Discourses, and Dr. Gannett's, have been requested for the press. We count it among our high privileges to have heard them, where the living voice of the speaker added so much to the power of the truth itself.

In regard to other addresses, we are inclined to think that they fell short, as intellectual performances, of those made in former years; and from what we saw and have read, we should not except other bodies besides the Unitarian. At the Ministerial Conference, however, there was a manifestation of a good deal of intellectual ability. We attended only one session, where certainly the discussions were in general of a superior order; and we have heard the other sessions spoken of as still better. Rev. Mr. Hedge, who had just returned from Europe, added great interest by his presence and by his remarks.

The Conference and Prayer meetings were, as always, occasions of most delightful and profitable Christian communion. The Chapel of the Church of the Saviour, where the first was held on Tuesday morning, proved too strait for the multitude assembled, and they were obliged to move to the body of the House, which was nearly filled. Rev. Mr. Stone of Salem made the opening prayer, Rev. Charles Brooks made an introductory address, (which the reader will peruse with lively interest on our first page this week,) and he was followed by Rev. Messrs. Whitman of East Bridgewater and Stone of Salem, Amasa Walker Esq of West Brookfield, Rev. Messrs. Winkley of Boston, McKinney of Indiana, and Dean of Ohio. The remarks of Mr. Walker, of the Orthodox Church, we have repeatedly heard spoken of in the highest terms of gratification. The basis of Christian union which he maintained,—that of Christian love,—is the only basis which the Church will find on which her members will be one with each other and in Christ.

At the Conference on Wednesday morning, in the Church in Freeman Place, and on Thursday morning in Bulfinch St. Vestry, the interest was maintained and even deepened. We have been informed that but very few of the members of the churches in the city were present: that most of the brethren present were ministers and others from abroad. For their sakes, however, we are glad there is an opportunity for mutual exhortation and prayer, and we are sure they derive great strength from it.

The services at the Federal St. Church on Thursday evening, were a fit and very pleasant close of the various meetings of the week, at which the large company of the disciples of the Unitarian faith received anew the seal of their hope of heaven, and took anew the pledge of devotion to the cause of their master. Rev. J. W. Thompson of Salem preached the sermon.

THE CONVENTION OF CONGREGATIONAL MINISTERS.

The two Reports of the Committee presented to the Convention, we learn will probably be published. The Report of the majority dwelt on the propriety of a larger representation of the Orthodox in the administration of the funds of the Mass. Charitable Society. It was more favorable than we anticipated, but still it was obnoxious to strictures such as were made on it in the minority Report read by Rev. Mr. Ellis, and signed by G. E. Ellis, A. Young, and N. L. Frothingham. This Minority Report urged that there were and always had been, doctrinal differences in the Convention, but that no vote, decision or measure had been founded on them; that the simple condition of membership was that of being the Pastor of a Congregational Church in this Commonwealth; that there should be no recognition of parties on the record, and in the proceedings, of the Convention; that there were members who were well known to refuse being classed either with Unitarians or with Orthodox.

In regard to the Congregational Charitable Society, the Minority urged the probability that it owed the proposal of its existence to the suggestion of benevolent laymen, and that the action of the Convention in obtaining the Charter, was merely incidental and formal, and did not entitle it to any thing like dictation of the members of the Society. The Minority also stated that *four fifths* of the funds were given by Liberal Congregationalists, while *seven eighths* of the income were distributed among the widows and orphans of Orthodox ministers.

At the conclusion of the reading of the Report of the minority, some observations were made by Mr. Holmes, Mr. Ellis, and Mr. C. Robbins, which seemed to bring them in very serious conflict with one another, and made us regret for the time even the introduction of the Minority Report which occasioned it, but that regret has passed away. Mr. Holmes arose and complained, as one of the Committee, that this was the first intimation he had had of this Minority Report. If it had been read in the Committee, he said he certainly should have made objections to it. Mr. Ellis replied that he had read it in the Committee, and the gentleman had offered his remarks on it, but no objections. O, replied Mr. Holmes, it was read as a paper of the gentleman, but not as a Report. He had listened to it, but not regarding it as a Minority Report, he made no objections. Rev. Mr. Robbins thereupon arose, and said that according to his impressions, it was *not* the same paper read before the Committee, but that additions had been made. Before he could state—as we understand he was proceeding to do—what those additions were, (which would have corresponded with Mr. Ellis's statement afterwards,) he gave way to the Moderator. Rev. Mr. E. replied that the only change was simply prefixing two sentences of introduction, to give it the formal character of a Report, and that those sentences could be seen in the hand-writing of one of the two other gentlemen who signed with him. Thus this seeming contradiction was reconciled—and the sooner as the parties were face to face. We are confident, on the whole, especially from the conciliatory spirit manifested as well by Orthodox members of the body, as by Unitarian, that the two reports together, and the discussions that ensued, will lead to a better understanding, and a less antagonistic position.

Dr. Pierce arose and stated that all the original clerical members of the Charitable Society (and he mentioned their names*) were *Liberal* Congregationalists. He knew them all, and he regarded himself as more Orthodox than any of them.

When the motion was put on the acceptance of the first Report, the Moderator mentioned that the motion of acceptance would be understood to include its adoption. Rev. Dr. Lowell moved its acceptance, not distinctly hearing the remarks of the Moderator in relation to its adoption. When he understood this, he withdrew his motion of acceptance, because he could not assent to portions of the Report. The motion to accept was carried. The minority Report was voted to be received and put on file.

A communication was received from Rev. Dr. Ide, declining the appointment of preacher for next year. On Thursday morning, Rev. Dr. N. Adams was appointed first, and Rev. Dr. E. A. Park of Andover, the second preacher.

*Rev. Dr. Howard, of West Church, Boston, [followed by Dr. Lowell.
Rev. Dr. Lothrop of 2nd Church, Boston, [followed by Dr. H. Ware Jr.
Rev. Dr. Thatcher of Brattle Sq., Boston, [followed by Buckminster.
Pres. Willard, of Harvard University.
Rev. Timothy Hilliard, of Cambridge, [followed by Dr. Holmes.
Rev. Joseph Jackson, of Brookline, [followed by Dr Pierce.
Rev. Jason Haven, of Dedham, [followed by Dr. Bates who was Orthodox.
Rev. Dr. Shute of Hingham.
Rev. Phillips Payson, of Chelsea, [followed by Dr. Tuckerman.
Rev. Dr. Barnard, of Salem.

PRESBYTERIANISM.

The evils of great ecclesiastical, judicial bodies were never more apparent than during the session of the Old School General Assembly, the present year. Thursday June 1st, was the 12th day of its sittings. A very large portion of every day (it was brought up on the second day and made the order of the fourth) has been occupied with the case of the Rev. Dr. Skinner, who for seven years had been pastor of the Church in Lexington, Virginia, until deposed by the Presbytery of Lexington. The principal accusation against him was slander, and language used against members of his church unbecoming a minister of the gospel. It seems that a party of "dissatisfactionists"—forming what Dr. S. calls "a family and professional alliance"—arose in his church, with whom, aided by "twenty" of his "co-presbyters," "it had been his lot to wage, almost single handed and alone, a fierce and unrelenting conflict, throughout a campaign of nearly nine months' duration, in which his stipendiary supplies had been suspended." That Presbytery, previous to suspending Dr. Skinner, had already occupied,—says one of their number, Dr. McFarland,—fifty days in examining the case. Dr. S. appealed from the Presbytery to the Assembly. After the testimony was heard, and also the plea of those who appeared on behalf of the Presbytery to sustain its decision, it came to Dr. Skinner's turn to speak in his own defence. With an intrepidity highly gratifying to witness, he thus addressed the Assembly:

"It is with unbounded confidence, that I resolutely abide by my pledge, and submit the case on the documents alone, and without one word of pleading in my defence. Moderator — I should deem it alike derogatory to my personal dignity, and insulting to the discernment and integrity of this grave assembly, were I now to avail myself of my rights, and descend to a level with my opponents in the character and spirit of those pleadings in which they have this day indulged, or to detain you one moment longer in that region of inferior grade into which they have conducted both you and myself."

The parties having retired, members proceeded to express their opinion, with reasons for the vote they should give. A motion had been made to restrict each member to 10 minutes in giving his opinion, but this was voted down, on the ground that "Dr. Skinner's friends, could not do him justice, if hampered by such a rule," and it was hoped, "as Dr. S. had declined to argue his own cause, a gag would not be put in the mouths of his friends." The roll beginning to be called, it occupied from 10 A. M. to 11 P. M. of Wednesday May 31st, and was then adjourned to the next day, when it was finished, and the vote stood.

To sustain the Appeal,	41
To sustain the Appeal, in part,	57
Not to sustain,	66

Three were excused from voting.
The appeal was sustained, and the decision of the Presbytery reversed.

Such are some of the workings of Presbyterianism. The General Assembly, and the Synods and Presbyteries in connection with it, are a field for the illustration of human infirmity, such as is rarely or never exhibited in any other body professing to be Christian. A legal spirit prevails; not legal in the theological sense, which Presbyterians so abhor, but a good deal worse than that. We had thought that the differences between the Old and the New School were a principal occasion of the animosities and hardness showed by Presbyterians. But the Old School find enough to contend about, among themselves. We think the vice is in the system, rather than in the men; or that the system brings out the infirmities of good men, rather than helps the Christian spirit.

It is remarkable that the *chair* occupied by the Moderator of the Assembly was the chair in which sat the Moderator of the Synod of Dort, who in concluding his address to the Arminian Remonstrants before him, told them *Exite*, i. e. Begone, Away with you. It has descended to a body not degenerate in spirit or doctrine from those to whom it originally belonged.

TEXTS QUOTED FROM THE OLD TESTAMENT IN THE NEW.

In the *Christian Freeman* of the last week is an article reviewing one in the *Register* on the promise made to Abraham. It discusses the subject in a candid and liberal spirit. The arguments which it presents have their weight, and they are not unfamiliar to us. But we shall not controvert its positions, nor defend our own whose strength it tries. We entered on the inquiry for a particular purpose already avowed, and we shall keep that purpose steadily in view, pursuing it to no unreasonable length.

On one point the *Freeman* has made an incorrect statement, which we wish here to bring to his notice. He says that we have "labored to raise a doubt whether any reference was really had in this promise to Christ." The same has been also said by other papers of his denomination. Now we plainly wrote, "It [the promise to Abraham] is to be considered a general promise comprehending in it Christ, because he was a descendant of Abraham." Our point was, that the promise was "general, not specific;" that this was apparent from the nature of the promise as it lies in the original record, repeated there over and over again, in a manner which forbids the word seed to be limited to one only.

It is one of the established principles of interpretation, that to ascertain the meaning of a passage quoted from the Old Testament into the New, we must look to the original passage itself and find its meaning there. For instance, Matthew says that the sojourn of Jesus with his parents in Egypt until the death of Herod, was, "that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son," (Hosea xi. 1.) Of course Matthew seems here to imply that a prophecy was fulfilled. But on turning to the original passage we find it reads thus—"When Israel was a child, then I loved him, and called my Son out of Egypt." It was simply a historic affirmation. What then are we to say? Not that it was a prophecy, because Matthew so quotes it, but that it was an allusion illustrative of the fact beforehim—in a word, that Matthew accommodated the passage. So we say of Paul's use of the word "seed" in the promise to Abraham. The original promise, comprehending Christ as one of the descendants of Abraham, he applies to Christ as *the one*. Christ was the one pre-eminently, but not the only one, as Paul seems to say.

In the times of our Savior, the Jews, from the fact that the Old Testament was their only literature, quoted their Scriptures with great latitude. Believing as we sincerely do, that Moses and the Prophets and Psalms each and all spoke of Christ, it is nevertheless difficult always to draw the line between what was direct prophecy, and what was accommodated. If we could employ the double or treble sense, it might help us a little in particular cases, but in the end it plunges us into worse difficulties.

The Freeman thinks we "have a creed which wretchedly stumbles us in the reading of the Scriptures." Will he permit us to say—and we protest it is no spirit of retaliation, but only in frankness—that we think *he* stumbles over the meaning of Scripture, chiefly in consequence of the application of the old principles of interpretation which have made more of the letter than the spirit of the Bible; more of texts than scope. We suggest to our brother that he will be benefitted by a study of the Bible in the more liberal spirit of exegesis which has found its way even into our Orthodox Theological Seminaries. We rejoice to know that not a few especially of the younger portion of the clergy of his denomination, are so doing. We are confident that the result will be—a result to which they will hasten the more rapidly on the establishment of a Theological Seminary among them—that they will see less in the Bible for the especial *Ism* to which they are now so devoted, and will preach as their central doctrine not that all men will be saved, but that they who, by a patient continuance in well doing, seek for glory and honor and immortality, shall have eternal life, through the aids vouchsafed in the gospel of our Lord Jesus Christ.

"A UNITARIAN" AGAIN.

We received last week another communication from "a Unitarian," which he says it was his first intention to send to the *Recorder*. He had better, we think, fulfil his original intention, and his communication is therefore at his disposal. The *Recorder* will doubtless be very glad to publish it.

In respect to our former notice of him in the Register of April 22, he complains that in one or two points it did him injustice, which we ought to rectify. We will cheerfully do so. He says that he pursued the same course in regard to the Recorder that he did in regard to the Register—that is, sent in his communication as *anonymous*, stating, however, that if the Recorder objected to it on the ground of its being anonymous, the writer would call on the editor. In the next number of the Recorder, under the head of Correspondents, was a request that the writer of the article signed "a Unitarian" would call on the editor—and he accordingly did so. Now we happened to miss this fact, in looking over the Recorder, or we should not have written the exact words, "He withheld his name from the Register, but has voluntarily given it to the Recorder." But he will permit us still to say, that this does not relieve in the least the "singularity" of his course.

The writer also complains of our inferring his indifference to the matter of inquiry from his not "taking the trouble" to see whether his first Note was answered or not, until so long a period after he wrote it. We give his defence in his own words—"I was for some time absent from the city at this period; when at home was much occupied, and had no means *conveniently* at hand for consulting your paper which I do not see habitually." We have italicised the word "conveniently," and submit it without comment.

The writer also says, that our article, *Unity in Diversity*, "entirely failed to shed light on his mind." "I was educated an Episcopalian," says he, "and the question I submitted to you was one with which my Orthodox friends have often pressed me to the wall, and I do trust for the sake of my sect's consistency that the above tracts [those which the editor of the Register promised to obtain for him,] can silence them." Now we are not surprised that we failed to satisfy our friend. He asks more than we can give, if he seeks what will *silence* his Orthodox friends.—We recommend a better acquaintance with the principles of Unitarianism than he now possesses. From his confession that "the Register and the Recorder were the only two religious papers in the city he was familiar with at the time," and that he "thought the *Recorder* was an *Episcopal* paper," and that he "does not at this moment know or surmise who edits the *Register*, nor has ever known it," he is manifestly but little acquainted whether with the writings of Unitarians or Orthodox, or what is going on in the religious world around him.

In regard to "his sect's consistency," we shall be very glad if "a Unitarian" heartily belongs to us, though while there is so much of the "stat nominis umbra," we cannot be quite sure of it. But we have to say that Unitarianism from its earliest origin has maintained *indefiniteness* as to the *duration* of future punishment. We gave a quotation from Dr. Channing's Memoir, week before last, which showed it. We will give another, next week. These extracts will doubtless entirely fail to give "a Unitarian" the light he demands; for he will see they are exactly in harmony with the remarks in the Register on "Unity in Diversity." Unitarianism in this has therefore maintained "consistency." If "a Unitarian" should say, for the sake of his sect's being delivered from *reproach*, he would come nearer the mark. But this reproach we do not heed.

Our friend has not yet called on us. He says that if we now take no notice of him, or his article, he shall call upon us at all events. We hope the converse will not hold—that now we have noticed him, he shall not call. We beg he will not continue to stand so much on *form and ceremony*, such as his "Episcopalian" training has very naturally led him to practice, and which, if we had known it before, would have influenced us to accommodate ourselves to his prejudices in the mode of correspondence he has chosen to adopt and adhere to.

For the Register.

MINISTERIAL CONFERENCE.

WEDNESDAY P. M., May 31st.

Rev. T. R. SULLIVAN remarked as follows: That he was as much in favor of being explicit, as against being exclusive. There either was or was not a difference of some importance between the system called Rationalist and the opposite; and if there was, it ought to be plainly declared. The preacher in the morning (Rev. S. K. Lothrop) had indicated a marked distinction between the persuasion which affirms that the New Testament contains a revelation accompanied by miraculous evidence, and that which denies that doctrine. Mr. W. H. Channing (while avowing himself a believer in miracles) controverted the above position on the ground that there was, amongst us, virtually, no difference of essential importance, because, for instance, one who denies miraculous testimony might hold to the superhuman character of Christ. To which it is rejoined, that this reasoning does not meet the point in dispute; for, both parties admitting the superhuman character of Jesus, the question still is, as to the testimony on which that character is sustained. Two persons may both receive the superhuman character of Jesus Christ, and yet if one of them leave out of his creed the tenet, that one of the evidences of that superhuman character in Jesus is the *miracles* recorded in the N. T., his opinion is essentially different from that of the other. Mr. S. believed that the two views *were* essentially different; and that to receive the superhuman character or divine mission of Jesus, at the same time denying to it a miraculous seal or attestation, was to hold a form of Christianity essentially defective. He sustained this position by a reference to the Gospel of John, one of the leading objects of which plainly was, after making (in John I.) a declaration of the superhuman character of Christ as the Word, Light, Life, Only Begotten Son of God, to present the *miraculous* and *other testimony* in support of it,—a purpose obvious throughout that Gospel, beginning with a passage in the 2nd chapter (v. 11), where John says, "This beginning of *miracles* did Jesus in Cana in Galilee, and *manifested forth his glory*" ("the glory of the only-begotten of the Father," John 1), and proceeding to that near the end (John xx: 30, 31) where he sums up all relating to this branch of evidence by saying, "And many other *signs* truly did Jesus in the presence of his disciples, which are not written in this book, but *these are written, that ye might believe that Jesus is the Christ the Son of God*, and that believing ye might have life through his name." Not that every one who rejects this miraculous testimony is to be refused the Christian name, for we have no right to withhold that name from any one professing to take it in religious seriousness. Nor that every one who receives Christianity on the testimony of the "words" only, and not the "works," of Jesus is to be denied Christian fellowship and the Christian hope: for no authority is given us to say on just what kind or measure of evidence an honest inquirer may become, or be accepted as, a Christian. Here, "to his own master, he standeth or falleth." But we have a right to judge his form of Christianity essentially defective, just as a believer in a future retribution for the wicked must necessarily think the ultra universalist doctrine essentially defective. And if we judge so, we should say so, especially when the difference is so important as in the case of one holding negative or skeptical views in regard to miracles, who, as often as he has proclaimed those of the N. T. to be *myths* or fables, or denied that they are the credentials of Jesus a messenger from God, has taught what tended, though it were by no means intended, to the subversion of Christianity itself. And this protestation was enough, for responsibility to truth, without denunciation or exclusion. In making it there was no exclusion or exclusiveness, and none was proposed. As to ministerial exchanges, that is a matter between the ministers themselves, as the discretion of each may dictate. Protestation is the right of Protestants; and it is clearly distinguishable from Denunciation—protesting is not persecuting; to expose an error, is not to expel a brother.

Mr. S. added a few words on the subject of Social Reforms. He sided first for Principles, but did not oppose reforms. He asked for the divine blessing upon the cause of Peace, of Temperance, and of the Abolition of Slavery, and upon the efforts of the many honored instruments laboring well in those benevolent and important enterprises. But these are not the sum of Christianity. Neither should they be confounded with the great bonds which connect liberal Christians as a body. They are modes, not principles. They are incidental, not fundamental. They have a place, and an honorable one, but it is the second, and not the first. Religious truth, Christian freedom, practical faith, vital religion, human brotherhood, these were some of the great principles of union and action—the primary or leading objects. Take one example, Human Brotherhood—Human Brotherhood and Social Reform are both great ideas, but one is secondary to the other. The former is the principle; the latter, the application;—and if I receive and act upon the law of human brotherhood, my conscientious refusal to join in a measure for correcting some special social abuse, is no more to be condemned, than a difference of opinion as to the right of defensive war, or the vote cast at the last election. The example of the late Dr. Channing—a name never to be spoken without veneration—was last anniversary referred to approvingly by a speaker, as an illustration of the change alleged to be taking place in the liberal body, which, it was said, like himself in his later years, seemed to be taking a predominant interest in social reform. This, if so, is as *digressive* a step for the liberal party, considered as a religious body, as the same course was, in its reputed leader, considered as a theologian. Dr. C. not having been the *professed*, but only the reputed leader of the denomination, his course is not alluded to, to be condemned, but only to be avoided, regarded as giving the *lead* to Liberal Christians as a denomination or united religious body. For it is a substitution, for the time, of the secondary for the primary objects. That we might not lose sight of this distinction he would close by citing a striking passage from Dr. Noyes's Address before the Association of the Alumni of the Theological School, July 16, 1847, in which that distinction is recognized: "We have reason to congratulate ourselves," says Dr. N., "that this great subject of the application of Christianity to Social abuses, did not take nearly exclusive possession of the mind of Dr. Channing, until he had rendered those invaluable Services to the cause of religious truth, which will, probably, in the end, do more for the advancement of human happiness, than those of his writings which have the abatement of social evils more immediately in view."

For the Register.

TO THE MEMBERS OF THE "MINISTERIAL CONFERENCE."

One who was present at the meetings of this Conference during Anniversary week, and who listened with the deepest interest to its discussions, desires to say here in writing what he would gladly have said there, if he had not been restrained by diffidence and by an unwillingness to occupy the time which others, much wiser and more acceptable than he, required.—The meetings were of peculiar interest to me on many accounts. In the first place, because it became more and more evident—so evident, that I suppose the question can never more be raised upon this point—that no restrictions of opinion could for a moment be tolerated in this Conference. It must be admitted hereafter, if it never was before, to be a place where the utmost freedom of discussion shall prevail. It was perfectly clear, that the ministers there assembled, were not met together as Unitarians, or as members of any denomination whatever, but simply as ministers, to confer together in the most liberal spirit upon matters relating to their profession and to Christianity in general. There was no propriety (it appeared) in their extending an invitation to any body of ministers to unite with them in the Conference, for that would imply that those who gave the invitation were members in a sense in which the invited were not; and this implication could not be admitted. It came out, in short, that there are *no* formal terms of membership to this conference. It was intended, indeed, to be composed of those only who were possessed of a *liberal* spirit; but even for this, there is no other security except that which is found in the uncongenial atmosphere which would repel, we should think, every exhibition of illiberality and exclusiveness.—In the next place, I was glad to find some ground for hope, that a reconciliation, or a clear and a better understanding might be effected between the Rationalists and the Supernaturalists among us. And as it is necessary in these days for every speaker first to announce his "position" in regard to these topics, let me say distinctly that I understand myself to belong to the Supernaturalists. I firmly believe, with a confidence which increases every year of my life, in "a revelation attested by miracle." I believe that man needed, and *still needs*, the miraculous part of Christ's life—that you cannot tear this away without *eventually* bringing down the whole fabric. Nay, I believe in the particular miracles recorded of Jesus—and had I been catechised upon this point, as was one member of the Conference, I should not have hesitated to give a direct reply in the affirmative, even in regard to the miraculous conception of our Lord, which the catechiser considered the *experimentum crucis* of a man's belief. But with all the unwavering confidence with which I hold to the supernatural origin of Christianity, it seems to me great arrogance not to admit that a large field of inquiry is still left open, into which we should not only welcome but cordially invite all earnest minds to enter and explore with us. Is it not most true, as our eloquent friend remarked, that "we have not the science to draw the lines which separate the human from the divine?" I maintain indeed that for all that, I have sufficient reason to believe that Christianity *is* divine and supernatural. Still, until we *can* give more exact definitions, is it not most presumptuous to exclude those from the Christian name and fellowship who *cannot*—to exclude them, I mean, *because* they cannot. Why should we not say to each other, whether we be Transcendentalists, Rationalists, Supernaturalists, or what not: You do not seem to me (supposing it to be so) to teach Christianity. In my view, you leave out some essential elements, or add some gross corruptions to it. But I dare not deny you to be a Christian, for I have no right to question the sincerity with which you profess to be one. Happily I am not called on to judge of such a personal matter. But come let us reason together. Let us compare the ground we stand upon. After all, your convictions may be much stronger than mine. We can at least be emulous of getting more Christian life, and more light *through* the life. This friendly competition will not harm either of us. We are all seekers after truth—let us trust each other fully that we are so—and this trust, oh, how will it expand our own minds and stimulate yours!" Our friend who spoke so eloquently in the Conference on Wednesday morning will see that his appeal was responded to by one heart at least. I could not but believe many others were as much moved as I. I longed to hear express testimony to this point. I longed to know that there was an increasing number who were willing practically to acknowledge the beautiful sentiment of "unity in diversity."

Brethren, I will not make my years an apology for presenting this matter to you. It seems to me that every man, young or old, is warranted in declaring his honest thought upon so grave a subject. Speak out, all, if possible, and let us know your mind upon this. Is there indeed no unity left? I cannot believe it. What hinders that we should be one in this great respect—in a position so becoming to fallible men, viz. that of inquirers after truth? Is it not something to come together once a year for this sublime object?—not as having already attained, but pressing on with a cry from the depths of our souls which cannot always be unheard: Give us light! W. S.

For the Register.

THE NON-EXCLUSIVE CHURCH.

One of our younger brethren, at the late Ministerial Conference, demanded greater latitude in the grounds of unity among Liberal Christians, while at the same time he censured their theology for not being more positive in its tenets. Leaving the somewhat palpable inconsistency here to its own self-exhibition, we pass on to notice a remark of some interest by one of the speakers in reply. The desired basis of the most liberal fellowship, said he, could not be a *church*, because there can be no church without unity, and no unity without authority. This statement invites examination. If by the word church be meant a body of believers in Christ united under a *human* head, such as the Roman pontiff or the English hierarchy, his proposition is doubtless tenable; but not so, if by a church be intended a division of Christians united under Christ as the proper Head, and acknowledging no lordship over faith and conscience by beings sharing their own mortal fallibility. There is unity in this case, but unity on a principle the very opposite of authority, viz: the absence of human dictation. If any one desire a church without human domination and also without a divine head, he may give such a body the name of church, but it would be as applicable, as would be the name of Christian to a community not one of whom had ever heard the name of Christ.—Why then may there not be a church—a word which implies unity—without authority? that is, without any other than that of Christ—whose authority no one can pretend is inconsistent with Christian liberty, since the only use a Christian desires to make of his liberty is to learn the mind of Christ! And is not this precisely our ground of union now? Is it not distinct, and is it not comprehensive enough? What would we have more?

"The time for exclusiveness is gone by"—cries the orator of the future, "give us a basis of unity consistent with this advance of ours beyond the bigoted past. And have we it not—in the idea of a church above? and does not that idea correspond with that which now is? Is there not broad enough ground of unity in the Non-exclusive church?—a church true, by its very fundamental principles, to the motto "Liberty, Holiness, and Love!"—holiness with liberty, restricted only by the law of love! Is there nothing "positive" in such a realized idea—such an historical fact—such a living economy—as an actual non-exclusive church of believers equally earnest for truth, and charity? And is that liberal institution—that theological *alma mater*—to be regarded as doing nothing for her household of faith, and nothing for Christ, which not only feeds the springs of such a church, but in fact extends her power the more her sons exert their freedom! S.

For the Register.

MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.

This Society held its anniversary on Thursday last. Its operations are without noise, but steady and valuable. It sustains old societies that are feeble, and sends missionaries, as far as its funds will allow, to destitute places.

The following officers were chosen:

Hon. Richard Sullivan, President.
Rev. Charles Lowell, D. D. Vice President.
Rev. Chandler Robbins, Secretary.
Nathaniel Thayer, Esq. Treasurer.

Trustees.—Hon. Levi Lincoln, S. C. Phillips, Sidney Willard, Benjamin Guild, Esq, Rev. Francis Parkman, D. D. Rev. Samuel Barrett, D. D. Rev. Andrew P. Peabody, Rev. Alonzo Hill, Rev. C. Thayer, Rev. A. D. Wheeler, J. W. Foster, Esq., P. Mackintosh, Esq.

Executive Committee.—Benjamin Guild, Esq. Rev. F. Parkman, D. D. Rev. S. Barrett, D. D. Rev. A. P. Peabody, Rev. Alonzo Hill, Rev. Chandler Robbins, Secretary, N. Thayer, Esq. Treasurer.

Donations were acknowledged from Rev. Mr. Peabody's Society in Portsmouth, N. H. and Dr. Lowell's in Boston.

A very liberal and timely contribution of nearly 200 dollars from Mr. Hill's Society in Worcester, received the thanks of the Society.

Rev. Mr. Peabody of the Stone Chapel, whose absence prevented the Society from having a sermon at the anniversaries—was re-appointed to preach in furtherance of its claims in the autumn.

For the Register.

The annual meeting of "The Society for propagating the gospel among the Indians and others in North America" was held on Thursday, June 1st, and the following is the organization of the Society for the ensuing year:

Hon. Chief Justice Shaw, President,
Rev. Wm. Jenks, D. D. Vice President,
Rev. Francis Parkman, D. D. Secretary,
Hon. James Savage, Treasurer,
Rev. Samuel K. Lothrop, Assistant Secretary,
Benjamin Guild, Esq. Vice Treasurer,
Auditors, Hon. Richard Sullivan and B. Guild, Esq: Select Committee, Rev. Samuel Barrett, D. D. Rev. Convers Francis, D. D. B. Guild Esq. Rev. S. K. Lothrop, and Rev. C. A. Bartol.

It appeared from the statement of the Treasurer that the property of the Society in 1844 was $37,352,39; and that with the addition, since that period, of the legacy of Mrs. Eunice Haskell, the property of the Society in 1847, including the Alford fund, was $51,026,51.

Communications were made from the Hon. Charles Jackson and Charlee G. Loring, Esq. resigning their places as members.

The Rev. Christopher T. Thayer, of Beverly, was elected a member of the Society.

For the Register

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY, AND CHARITY held their annual meeting on Monday the 29th inst. and chose the following persons as officers for the ensuing year.

Rev. Francis Parkman, D. D. President,
Rev. Samuel Barrett, D. D. Vice President,
Rev. Alexander Young, D. D. Secretary,
William T. Andrews, Esq. Treasurer,
Rev. Joseph Allen, Rev. George E. Ellis, Rev. Amos Smith, Rev. F. D. Huntington, Rev. J. L. T. Coolidge, } Trustees.
Samuel May, Esq. Auditor.

NEW PUBLICATIONS.

Home Library of Entertaining Books. Wilkins, Carter & Co.

Three volumes have been published. Jane Eyre, Self-Control, Letters of Mrs. Adams, wife of John Adams.

This last volume is now before us. It has been long out of print; and if others have sought for it in vain, in all the book-stores, as we have done more than once within the last two years, they will learn with a feeling of gratitude that it is now accessible. The present edition, which is the fourth, contains a large number of letters not in the previous editions. An Appendix, containing the letters of Mr. John Quincy Adams to his Son, is also added. These letters, as first published in the New York Tribune, and copied into a multitude of other newspapers, contained many errors, and had not the sanction of the family.

Mrs. Adams' Letters will always be a classic, and among the constellations of illustrious women, in various nations, her name will ever shine a star of the first magnitude. We hope these letters, placed before our young women,

will give them an ideal of excellence that will help save them from many degenerating influences to which they are exposed; and placed before our young men, will increase their veneration for woman. The Letters have also an independent worth as moral paintings of the times and the scenes, both in America and in Europe, in which Mr. and Mrs. Adams lived. In regard to our own Revolution, no one can understand it, who does not understand the WOMEN as well as the men of the American Revolution. And for this they have one of the best aids in these Letters of Mrs. Adams.

We wish Messrs. Wilkins & Carter great success in the series of books which they have begun to publish.

The Massachusetts Quarterly Review: No. III. June 1848.—Published by Coolidge and Wiley.

This number contains five articles. I. Legal Basis of American Slavery. II. Swedenborg as a Theologian. III. Causes and Prevention of Idiocy. IV. John Quincy Adams. V. Short Reviews and Notices.

The first article argues that "the legality of slavery rests on colonial usage—a usage not only unsustained by the English law, but contradictory to it—a usage upon which neither the State constitutions nor the Federal constitution undertake to confer a legal character. It thinks that as the anti-slavery party increases in Congress, southern anti-slavery men will be encouraged to confess themselves; and that to these southern anti-slavery men, we must look for the final abolition of slavery. The article on Swedenborg considers its subject from the stand-point of the doctrine that underlies all Swedenborg's disclosures—viz., the actual *humanity* of God. The article on Idiocy, if it be pronounced exaggerated in some few of its statements, contains many startling truths to which society should give heed now and earnestly. The article on Mr. Adams, is Mr. Theodore Parker's celebrated sermon.

Lectures on Shakspeare. By H. N. Hudson. In 2 vols. New York: Baker & Scribner. 1848.

These Lectures are a valuable contribution to the Literature of Shakspeare. Mr. H. has shown himself thoroughly furnished for his work. To fine powers of critical analysis, he unites a thorough knowledge of his subject, enthusiasm, vigor, and power of expression. His style is perhaps too artificial, abounds too much in antithesis and inversion, and yet it is exceedingly effective. It is not *mere* style, like Blair's, but is a vehicle for strong and exhilarating thought. Mr. H. has a most decided *penchant* for satire; he loses no opportunity to inflict the lash where it is really deserved, and is most unmerciful in its use. In his "Dedication and Preface to Mr. Richard H. Dana," he states that his lectures "are not so properly on Shakspeare, as on human nature, Shakspeare being the text." The student of the one is indeed a student of the other, and in respect to both will feel himself profited by the lessons of Mr. Hudson. The volumes are got up in fine style, and their wide reception is made sure in the great popularity which attended their delivery, and in the feeling, which so far from being cloyed with once hearing them, sought their repetition.

Littell's Living Age, No. 213, contains a good review of Jane Eyre: also an article on the Ether Controversy which will go far toward inclining the award of the discovery to Dr. Jackson.

Hunt's Merchants' Magazine and Commercial Review, for June. From Wiley. A valuable No. of a most valuable Magazine.

The Playmate. The Tenth No. of this Magazine is now issued.

☞ Notices of other books and pamphlets received, we must defer till next week.

AN EXCELLENT MEASURE. Not being present in the Convention when the subject considered below was taken up, we copy from the *Puritan*:—

Dr. LOWELL introduced a preamble and resolution, for the appointment of a committee of nine, to report to the Convention next year, on the history of the rise and progress of slavery in the United States, and to draw up a suitable expression of the sense of this Convention in relation to the responsibilities of the free States, touching slavery at the South. The resolution occasioned some discussion, not as to the propriety of such an appointment, but as to the best form of passing the resolution. But the resolution was finally passed by a large majority, in its original form. And there seemed to be a great degree of heartiness in entertaining the subject. The feeling appeared to be well nigh, if not quite, unanimous; that such an expression of the sense of such a body, as that of this Convention, embracing both the Unitarian and Orthodox ministers of this State, would carry with it great influence, and that it ought therefore to be given. The meeting was full and spirited at the time of passing the vote. The following is the Committee, viz:—Rev. Drs. Lowell, Storrs, Hitchcock (of Randolph), Worcester, Childs, and Messrs. Briggs, Hill, Lathrop, and Thompson (of Salem.)

SCRIBE OF THE MASS. CONVENTION.—Dr. ADAMS having been chosen first preacher, and of course moderator for the next year, resigned the office of Scribe, and Rev. A. C. THOMPSON was unanimously chosen in his place.

The Rev. Amos Smith, senior pastor of the New North Church in this city, having given notice in June last of his wishes to resign his charge, preached last Sunday morning an appropriate and interesing farewell discourse. Mr. Smith was settled as colleague with Rev. Dr. Parkman, Dec. 7th 1842, and has sustained his ministry with the cordial acceptance and esteem of that ancient religious Society. Dr. Parkman, whose ministry has already exceeded thirty-four years, remains as the pastor of the church, but we understand has requested to be released from the charge of the pulpit. [Comm.

LAYING A CORNER STONE. The corner stone of the new church edifice for the Rev. Dr. Pierce's Society in Brookline, was laid this morning at 8 o'clock, with appropriate and solemn services. The venerable doctor was as interested, active, animated, and zealous, as a young clergyman just entering on his ministry could have been. In the language of Cowper, it may be said of him:

"I venerate the man whose heart is warm,
Whose hands are pure, whose doctrines and whose life,
Coincident, exhibit lucid proof
That he is honest in the sacred cause."

[Transcript, June 1.

To the above we are desired to add, that in the leaden box deposited in a cavity of the corner stone were placed several historical discourses and other statistics, besides the leading newspapers of the day. It should be added, that the occasion was rendered peculiarly interesting and touching by the address of the junior pastor, the Rev. Frederick Newman Knapp, which came warm from the heart, and appeared to reach the heart of every one present.

INSTALLED. The Rev. M. W. Willis was installed over the Unitarian Society in Petersham on Sunday last. The proceedings were novel, for this region. The clergyman himself preached the sermon and charged the people. Dr. Wm. Parkhurst charged the clergyman in behalf of the people and pronounced him installed. The Rev. Mr. Wilson, a member of the parish, then made a prayer and read from the scriptures. [Barre Gazette.

The sale of pews in the new Church recently erected by Rev. Mr. Coolidge's Society on Harrison Avenue, took place May 29.—The pews were appraised at from $350 up to $1100, and brought an average premium of about $25; the highest premium paid was $60.

☞ Several communications, intended for this week, did not reach us until *Thursday*,—when they were too late.

BAYNE'S PANORAMA. Those who desire to see this interesting exhibition, must visit it soon, as we learn that it is to be removed from this city.

OBITUARY.

MRS. SARAH RUSSELL.

Died in this city, June 3d, Mrs. Sarah Russell (colored) aged 78 years. It is but just that a passing tribute be paid to this excellent woman. She was a faithful and devoted Christian. In her daily walk and conversation, she fully exemplified the religion she professed. She was the subject of deep poverty and dependence, and a large share of bereavement and sorrow fell to her lot; still, amid every trial, her faith shone brightly, and she was always cheerful and happy. She lived each day in preparation for eternity, so that when her summons came, though suddenly, she was found ready and waiting. Her Bible she called her meat and drink, and she found it her support through every trial even unto the end. She was often heard to say that she should soon be called to be with her father in heaven, and we cannot doubt that she is now in his presence a glorified spirit.

F. E. E.

RELIGIOUS INTELLIGENCE.

UNSECTARIAN CHARACTER OF THE NEW YORK ANNIVERSARIES. The superior character of the Anniversaries of 1848 is worthy of remark. The advance over past years is felt by all. Large and comprehensive views were presented; sectarianism seemed lost in the infinite depths of the Gospel; and individual advancement in the wants of a world. A truly liberal and Christian spirit prevailed, and was manifested. An *anti*-spirit, so glaring on former occasions as to be offensive, was happily set aside; and the charity which "hopeth all things, endureth all things" shone forth with a purer and clearer light. It will be remembered how bitter has been the opposition manifested towards Papists, in years past; and how overpowering were the fears expressed lest the Beast was again to sway the world and trample out the light of freedom in America. This opposition was evidently abated, and these fears diminished. It is the prevailing sentiment, at least the meetings would indicate, that Popery will be vanquished not by direct opposition, but by the faithful, straight forward enlightenment of the people—that it only thrives by blows. The serious earnestness of the meetings was refreshing to the earnest Christian. The greatness of the work to be accomplished weighed upon the minds of many, not heavily but hopefully; it was buoyed up by trust in God. A hopeful, trustful spirit shed its mild and warm light on all around. The modesty of Christian childhood was apparent. There was less of self adulation, less of boasting; while there was more of hope and confidence. [Vt. Chron.

The Christian Observer states that at the recent Anniversaries in New York, a much smaller number of ministers reported themselves, than in previous years.

THE TWO FOREIGN MISSIONARY MEETINGS IN NEW YORK. The Presbyterian Board of the Annual Assembly held a public meeting in the Rutgers street Presbyterian Church. (Dr. Krebs',) on Tuesday evening. The state of the weather was as delightful as could have been desired. The evening was one of the loveliest of the season. The exercises did not commence until nearly 8 o'clock, at which time their could not have been more than 150 persons in the house. The whole number did not exceed, at any time during the evening, 200. The house is one of the largest places of worship in the city, and the aspect of the meeting was, as you may well suppose, anything but inspiring. The American Board also held a public meeting during the week. The friends of the Board assembled on Friday at the Tabernacle. That vast building was filled with an audience superior in intelligence, so far as I could judge, to any that had filled it during the week. The number of clergymen present was also unusually large, and the whole meeting was of an inspiting and highly spiritual character. The contrast between the two meetings was most marked, and highly significant. [Chris. Obs.

THE AMERICAN EDUCATION SOCIETY.

The anniversary of this Society was held last evening at Tremont Temple. After the usual preliminary services, the Secretary read an abstract of the Annual Report, substantially as follows:

The whole number of young men to whom appropriations have been granted during the year is three hundred and ninety-two.

The number assisted by the Parent Society exceeds the number assisted last year by twenty-nine; and the aggregate for the whole field is greater by three than the aggregate of last year.

The Parent Society has received under its care seventy-four new applicants during the year, and its auxiliaries thirty-two; making a total of one hundred and six; which is two more than were received last year.

Fifty-five, who have been aided by the Society during the whole or a part of their course, have graduated at the several Theological Seminaries during the year, and have entered upon the work of the Gospel ministry. The number now depending upon the Society in the Institutions in New England, falls only three short of being one-half of all the Theological students in New England at the present time.

Among the fifteen ordained missionaries who have left their native shores for heathen lands since the first of May, 1847, under the direction of the American Board, seven have been beneficiaries of this Society.

The aggregate of receipts and disbursements by the Parent Society and the Branches and Auxiliaries during the year, is as follows:

Receipts from donations, legacies, &c.	$24,974,14
Balance on hand at the beginning of the year,	6,330,94
Total available funds.	$31,305,08
Disbursements during the year,	$26,516,94
Balance in the Treasury, April 30, 1848.	$4,788,14

The receipts and expenditures of the Evangelical Lutheran Education Society for the year, not being precisely ascertained, are not embraced in the above statement. That item last year stood on both sides of the account at $2,400.

It is gratifying to the Directors to state that the receipts of the Parent Society have advanced upon the amount reported last year, nearly *two thousand dollars*; and that the whole of this increase, excepting about three hundred dollars in the item of income from funds, has accrued from the ordinary contributions of the churches. The Board, at the same time, has been called upon as already stated, in consequence of still greater prosperity in another department, to answer demands upon the Treasury for appropriations to students, which have been more than equal to these augmented receipts; so that the balance on hand at the beginning of the year, of $5,085,55, stands reduced on the 30th of April, to $4,033,56.

The meeting was addressed by several speakers.

THE MASSACHUSETTS SABBATH SCHOOL SOCIETY held its anniversary meeting at the Tremont Temple, on Thursday afternoon, at 3 1-2 o'clock, Hon. SAMUEL T. ARMSTRONG presiding.

The Secretary read an abstract of the annual report, by which it appeared that the sales of the Society during the year had amounted to $25,340 82. The donations had amounted to $3,996 35. The number of works issued during the year was 74. The whole number of works that have been issued by the Society, was 888.

Rev. Mr. LANGWORTHY, of Chelsea, proposed the following resolve:

Resolved, That the report of the Secretary be accepted, and printed under the direction of the managers of the Society.

The speaker adverted to the fact that they were assembled on an occasion differing from any that had called them together during the week, in that the object was denominational. The Secretary had stated that the Society was accused of being sectarian. This was true; and this was contemplated by the formers of this Society.

He said, it was not Plymouth Rock that had made New England what she was; it was the fact that the children of New England had been thoroughly instructed in the scriptures, not even omitting the "strong meat" contained in the 8th and 9th chapters of Romans. It was the "strong meat" of the Bible that gave New England a distinctive religious character.

Mr. L. was followed by C. T. Russell Esq., of Boston, who proposed the following resolution:

Resolved, That the origin, history and purposes of the Massachusetts Sabbath School Society, entitle it to the undivided support of the Orthodox Congregational Societies.

To support this resolution the speaker gave an account of the Society up to the time that it became distinctively a Congregational body, as illustrating its claim on the support of Orthodox Congregationalists. In former times the Bible and the Assembly's Catechism, he said, went side by side into our common schools; but the great division in sentiment which now existed in the community had put a stop to this; so that this society was the only instrument for supplying the place of the ancient catechetical and doctrinal instruction to our children.

THE EPISCOPAL CHURCH IN SOUTH CAROLINA. Comparing the present "state of the Church in this Diocese" with the Report made to the last General Convention, (1844,) there is an *increase*. As it respects the number of the parishes, 3; the number of clergymen, 11; the number of baptisms, 280; the number of communicants, 769; of churches consecrated, 1; of the confirmed, 206; and of the ordained, 2. Comparing the report of 1844 with that of 1841, there is an increase in all the seven items above mentioned.

The number of candidates for holy orders is fourteen.

The number of parishes without ministerial services is *less* than was heretofore reported—it is only one.

There has been a *decrease* in our "Sunday schools" since 1844—of teachers, 110; and of scholars, 717. This decrease is in the schools for the whites. In the schools for the colored, the difference is only twelve scholars.

The Society "for the relief of the Widows and Orphans of the Clergy of the Diocese," has 174 members, of whom each one contributes annually $10; and a permanent fund amounting to $68,848.

The "Society for the Advancement of Christianity in South Carolina," has a permanent fund of $55,636, and 239 Life Members, of whom each one has contributed $50; and 175 annual Members, of whom each one contributes annually $5.00. It employs 12 missionaries.

The "P. E. Female Domestic Missionary Society" assists in supporting two missionaries, one in Charleston, and the other in the suburbs.

The fund "for the Relief of Aged and Infirm Clergymen of the Diocese," arising from the contributions of several individuals, each of whom gives annually $5, and from collections made annually in the Churches, amounts to $1.495.

The permanent funds, (there are two, one constantly accumulating,) for the support of the "Episcopal office," amounts to $29,879. [Wit.

FOREIGN INTELLIGENCE.

FRANCE.—By the arrival of the Niagara, last week on Friday, we learn that the disturbances (mentioned in the telegraphic report copied into the Register of last week—in which report, by the way, the word rabble came from the telegraph lines instead of *rappel*, i. e. the *drum-alarm*,) had been suppressed. We here give a part of the *Traveller's* summary.

"On the morning of the 15th the Democratic associations, the *ateliers nationaux*, and other ultraists began to assemble, and by noon a body of 50,000 were marshalled under banners and commenced their march towards the Chamber of the National Assembly. Arrived at the gate of the Court, the mob encouraged by finding the National Guard then on duty, destitute of their bayonets, which had been unmanned by order of General Courtais, commander of the National Guard, and supposed to be in the confidence of the leaders of the mob, and escaladed the railings around the Court, and finally forced the gates and entered the Chamber; and filling every part of the hall, drove the deputies from their seats. The troops of the line, the National Guard and the Guard Mobile were immediately placed under arms by the Provisional Government, and the mob, overawed by the attitude of the troops, abandoned the Chamber and marched to the Hotel de Ville for the purpose of organizing a new Government. The new Government having been proclaimed, had but just begun to exercise their new functions in the very room where Robespierre and his associates were seized, when the National Guards pounced on them and made them prisoners. By this time the National Guards were mustering by thousands, and were greeted by the plaudits of the people, among whom were multitudes of the best dressed ladies, as they marched to their respective posts of duty. No further disturbance took place, and by midnight Paris was quiet. A few of the National Guard have been killed and others wounded by this new insurrectionary movement. A great number of prisoners had been made, among whom was General Courtais, from whose shoulders the National Guard stripped his epaulettes, which, with his sword, they carried before them in triumph as trophies."

The Times says that by the 17th ult. things began to assume again the appearance of civil order. On the 18th things were perfectly tranquil. The number of arrests had been 200. The National Guard was to be on duty until all the guilty actors in the late attempt should be arrested.

The election of M. Louis Blanc, returned for Corsica, has been annulled in consequence of irregularity in the admission of foreigners into the hall of election.

There are 48 daily political papers in Paris, 26 of which have been added since the Revolution. Two are edited by Catholic priests, who are now members of the Assembly, *Era Nouvelle* by Father Lacordaire, and *Le Peuple Constituent* by Abbe Lamennais.

ENGLAND.—The new Reform movement which took place of the *Chartist*, is becoming more and more popular.

ROME.—The rumors that Pope Pius was a prisoner in the Castle of St Angelo, or not permitted greater freedom of movement than he might enjoy in the halls of the Vatican, are unfounded, but the eternal city has been a prey to anarchy and disorder. The prestige that at one time made the Pope more or less sacred in the eyes of the Roman populace; the infallibility of the Head of the Church blending with the temporal power of a sovereign; benedictions with all the solemn pomp of the Church coming from him who was also chief magistrate; this prestige, thought to have been somewhat revived in the person of the present benevolent Pontiff, has proved the veriest nullity. Pius has offended the people by his horror of warfare, and he has been constrained in order that there may be warfare. The Senators address him, saying:—

"The people do not expect that you, a messenger of peace, should declare war; they only desire that you should not prevent those to whom you have confided the direction of temporal affairs to undertake and conduct it. They do not demand of you the sacrifice of the sentiments of your heart, nor of the horror which the ministers of God must feel in presence of war between Christians: it only requests you to consider the tranquility of all Italy, and to remove the suspicion that you should have declared unjust the war which the united Italians are waging for the independence of their common country."

The Pope is said to be profoundly dejected.

LICENSES IN VERMONT. Vermont has voted *No* License. An error, says the Vermont Chronicle, has been corrected in the returns, giving a majority of 80 *against* License; so that it is proper to say that the vote of the State is still against the traffic in rum.

AMERICAN UNITARIAN ASSOCIATION.

☞ The Treasurer acknowledges the receipt of the following sums, viz:—

From Auxiliary Association in Troy, N. Y., in part	$5 00
do Mr Wm A. Fitman of Avon, N. Y., annual subscription	1 00
do Rev Benj Parsons, annual subscription	1 00
do Rev Wm Adam	30 00
From Auxiliary Association in West Dedham	4 00
do Ladies of the Unitarian Society in Templeton to constitute their Pastor, Rev Ely Adams, a Life Member	30 00
do Rev Mr Allen, collected at Sterling	16 00
From Auxiliary Association in Beverly	50 00
do do do in Sandwich	13 00
do Rev J. H. Morison of Milton, annual subscription	1 00
do Association for Mutual Religious Improvement in First Parish in Fitchburg	65 00
From Auxiliary Association in Rev Mr Hall's Society, Dorchester	61 00
do Member of the Unitarian Society in Brookfield to constitute their Pastor, Rev W. B. Greene, a Life Member	30 00
From Auxiliary Association in Billerica,	50 00
do do do in Rev Dr Parkman's Society, Boston	21 00
do Auxiliary Association in Scituate	26 00
do do do in Cambride, (Rev Wm Ware)	14 00
do Auxiliary Association in do (Rev Mr Muzzey)	7 00
do Collected in Salem	279 00
do Auxiliary Association in Fairhaven	15 00
do do do in Leicester	12 00
do do do in Newport	15 00
do do do in Providence	100 00
do Rev Mr Newell's Society, Cambridge	59 50
do Auxiliary Association in Brattleboro'	22 00
do Rev Dr Lamson's Society, Dedham	20 00
do Rev F. W. Holland to constitute Dr Q. B. Adams a Life Member	30 00
do a lady in Boston	25 05
do Auxiliary Association in Rev Mr Ellis' Society, Charlestown	100 00
do Rev Dr Gannett's Society, Boston	277 42
do Auxiliary Association in Framingham	29 00
do do do in Rev Mr Hill's Society, Worcester	24 00
do Ladies in do do	53 00
do Rev P. Dorr, subscription	2 00
do Rev C. Palfrey do	1 00
do Auxiliary Association in Leominster	20 00

June 10.

☞ FLORAL PROCESSION, JULY 4TH, 1848. The Teachers and Pupils of the Warren street Chapel are preparing for the annual Floral Procession on the 4th of July, and are earnestly and successfully at work. They earnestly solicit the interest and assistance of their friends in the city and country.

The hopes and expectations of our community are so highly raised by the success of former years that we cannot meet them without a continually increasing degree of favor from all who are able or inclined to co-operate with us in this appeal to the taste and sensibilities of the people.

Contributions of Evergreens, Grasses, Flowers, Baskets, Decorations, or Refreshments, will be most gratefully received.

Our more distant friends would aid us exceedingly by forwarding Branches of Arbor Vitæ, Hemlock or the like; and wreaths of Evergreen. Dried Grasses will also be very acceptable, and can hardly reach us too soon.

Flowers from schools or friends in our neighborhood we shall be happy to send for in all cases where we may learn of their being ready.

Cake, Fruit, &c., for the Refreshment Tables, may be more easily furnished by others.

Delegations from other Schools are cordially invited to join the Procession. It may gratify them to arrange their own bouquets, decorations, or banners—and all such preparation will aid us most effectually.

The Tracts in acknowledgment of the contributions of last year are nearly made, and will be forwarded without delay. Should any school fail to receive them, or should any other communication be desired, please address the subscriber, at No. 5 Warren street, Boston.

june10 CHARLES F. BARNARD.

☞ THE LADIES OF THE UNITARIAN SOCIETY IN WOBURN, will hold a Fair for the sale of useful and fancy articles at the Town Hall in Woburn, on Thursday, the 15th inst., commencing at 11 o'clock, A. M., and continuing during the day and evening. They invite the sympathy, aid, and presence of all persons who may feel disposed to encourage a good work. The object of the Fair is assistance to the Society, which is of recent origin, is small in numbers, and in need of encouragement from abroad.

Should the day named prove rainy, the Fair will be postponed to the next day.

Trains leave Boston at 11,40—3, 5½, 6—and return at 1½, 4¾, 6¼, 10, starting from the Lowell Railroad Depot.

Refreshments of different kinds will be furnished at the Hall. june10

☞ WORCESTER ASSOCIATION. The next Meeting will be held at the house of Rev. Mr. Gilbert, in Harvard, on Tuesday, June 13, at 5 o'clock, P. M.

june10 H. WITHINGTON, Scribe.

☞ PLYMOUTH AND BAY ASSOCIATION. The next Meeting of this Association will be held at the residence of Rev. P. Smith in Pembroke, on Tuesday, June, June 13, at 5 o'clock, P. M.

☞ N. B. The brethren are requested to be punctual. A. R. POPE, Scribe.

june10

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet in East Lexington, at the house of Rev. T. H. Dorr, on Tuesday, 13th inst.

june10 WM. NEWELL, Scribe.

☞ THE MIDDLESEX NORTH ASSOCIATION, will hold their next Meeting at Rev. Mr. Bulfinch's at Nashville, on Wednesday, June 14th, at 10 o'clock, A. M.

june3 2t JOS. C. SMITH, Scribe.

MARRIAGES.

In this city, June 1st, by Rev Dr Young, Luther Parks, Jr., M. D., to Miss Julia Hale.

1st inst, by Rev F. T. Gray, Mr Charles Cobura to Miss Jeannie M. Dyer.

29th ult, by Rev Mr Barnard, Mr Edmund R. Sanborn to Miss Almira Whitredge of Boston.

May 25th, by Rev Mr Blain of Charlestown, Mr Isaac Whittier of Cornville, Me., to Miss Ellen M. Daley of Boston.

June 1st, by Rev Mr Blagden, Mr Israel S. Trafton to Mrs Ann Whitton, daughter of the late Mr Thomas Barry.

In Dorchester, on Sunday, the 28th ultimo, at Rev Mr Hall's Meeting House, Mr Charles J. Harod of Dorchester to Miss Mary R. S. Farnum of Boston.

In Roxbury, 31st ult, J. Wingate Thornton, Esq., of this city, counsellor at law, to Miss Elizabeth Wallace, daughter of the late Stephen John Bowles of R.

27th ult, by Rev Dr Putnam, Mr Wm J. Hyde to Miss Sarah W. Childs.

In Bridgewater, 28th ult, by Rev Mr. Bradford, Mr Joseph. E. Carver, son of Eleazor Carver, Esq., to Miss Ellen Perkins, daughter of Jacob Perkins, Esq., both of B.

In Westfield, 24th ult, Mr Samuel Fowler to Miss Sarah M. Jones.

In Worcester, 5th inst, by Rev I. I. T. Coolidge, Mr Wm T. Hart of Boston to Miss Caroline F., daughter of Capt Moses Samson of New Bedford.

In Kingston, by 28th ult, by Rev A. R. Pope, Mr Francis M. Johnson to Miss Susan M. Daniells.—June 4, Mr Lothrop T. Holmes to Miss Elizabeth H. Washburn, all of K.

In Westminster, 31st ult by Rev Calvin Lincoln of Fitchburg, Mr Charles S. Rice of F., to Miss Catharine L. Brown of W.

In Lunenburg, 31st ult, by Rev Calvin Lincoln, Mr Charles E. Seagrave of Uxbridge to Miss Abigail Carter, daughter of Cephas Carter, of L.

In Portsmouth, by Rev A. P. Peabody, Benj W. Curtis, M. D., of Wells, Me., to Miss Addrianna Cecelia, daughter of Leonard Cotton, Esq.

In Lowell, 25th ult, by Rev Mr Miles, Mr Thomas C. Doughlas of Boston to Miss Rachel E. Patrick of L.

30th ult, at St Anne's Church, by Rev Mr Miles, Mr James Freeman Huntington of Exeter N. H., to Miss Ellen Sophronia Whipple, daughter of Oliver M. Whipple, Esq., of L.

27th ult, Mr Asa Parks to Miss Mary A. Wright, both of L.

In New Bedford, 30th ult, by Rev Mr Weiss, Mr George Leighton of Boston to Miss Elizabeth White, daughter of Enoch Horton of that city.

DEATHS.

In this city, Emeline, daughter of Mr Lemuel A. Coolidge, 9 mos.

2d inst, Louisa Catherine, wife of M. D. Kimball, and daughter of T. B. Wales, Esq., 36.

In Lowell, 27th ult, Francis Goodwin, youngest son of John G. and Jane E. Locke, 22 mos.

In Edgaltown, 22d ultimo, Mr Jno Thaxter, son of the late Rev Joseph Thaxter, 52.

In Providence, R. I., on the 26th ult, after a very brief illness, Mrs Brown, wife of Isaac Brown, Esq.

A VALUABLE TESTIMONY.

WE like at all times, to give credit when credit is due, and if at the same time we can relieve the distressed, we are doubly gratified; we, therefore, give the following voluntary testimony as to the beneficial effects of Wistar's Balsam of Cherry, by the editor of the Columbia South Carolinian, who appears to have obtained great relief by its use. [Old Dominion, Portsmouth, Va.

WISTAR'S BALSAM OF WILD CHERRY.

We seldom resort to patent medicines, having a great respect for the skill of the regular profession, but chance threw into our way the above named medicine, immediately after the close of the last session of the Legislature, when our lungs were almost dried up by the highly rarified atmosphere of our stove-warmed State-house. The Balsam immediately relieved us of a most harassing cough, which threatened our health in a serious degree. We feel that we are indebted to it for some fifteen pounds of animal weight—which addition once FELT, cannot be forgotten.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. june10

UNIVERSITY LIBRARY, CAMBRIDGE.

ALL persons, having Books belonging to this Library, are requested to return them before or on Monday, the 19th instant.

Books may be borrowed again on Monday, July 17th, between the hours of 9 A. M., and 12, and also on the five following Mondays, during the same hours.

F. W. HARRIS, Librarian.

Cambridge, June 6, 1848. 2t june10

MRS. TUTHILL'S NEW BOOK.

THE Boarding School Girl, by Mrs. S. G. Tuthill, Author of I'll be a Gentleman, I'll be a Lady, &c., &c. This day published by

CROSBY & NICHOLS,
june10 1is2os 111 Washington st.

LITTELL'S LIVING AGE, No. 213. Price 12½ cents.

CONTENTS.

1. Jane Eyre: an Autobiography.
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3. European Correspondence of the Living Age.
4. Dr. Jackson's Exposure of Morton's Claims.
5. Lady Jane Grey.
6. Ascent of Popocatepti.
7. Poor Marguerite.
8. Egypt.

Published once a Week at Six Dollars a Year, by E. LITTLE & CO., corner of Tremont and Bromfield sts.

☞ The Entrance to the Office is now in Bromfield street. is1t june10

JUST PUBLISHED,

PRINCIPLES OF ZOOLOGY; Touching the Structure, Development, Distribution, and Natural Arrangement of the Races of Animals, living and extinct, with numerous Illustrations. For the use of Schools and Colleges. Part I., Comparative Physiology. By Louis Agassiz and Augustus A. Gould.

[Extracts from the Preface.]

"The design of this work is to furnish an epitome of the leading principles of the science of Zoology, as deduced from the present state of knowledge, so illustrated as to be intelligible to the beginning student. No similar treatise now exists in this country, and indeed, some of the topics have not been touched upon in the language, unless in a strictly technical form, and in scattered articles."

"Being designed for American students, the illustrations have been drawn, as far as possible, from American objects. * * * Popular names have been employed as far as possible, and to the scientific names an English termination has generally been given. The first part is devoted to Comparative Physiology, as the basis of Classification; the second, to Systematic Zoology, in which the principles of Classification will be applied, and the principal groups of animals briefly characterized."

GOULD, KENDALL & LINCOLN,
june10 3tis Publishers, Boston.

LIVERMORE'S COMMENTARIES.

LIVERMORE'S COMMENTARIES. Price 75 cents vol. The Four Gospels, with a Commentary, intended for Sabbath School Teachers and Bible Classes, and as an Aid to Family Instruction. By A. A. Livermore. St. Ed. 2 vols, 12mo.

"We feel certain it will meet the wants of all who call themselves liberal Christians, as a family expositor, a reference book in the study of the Gospel, a companion in the Sunday School, and an aid to daily devotion. It is learned, yet not dry; rational, yet not cold; fervent, yet not fanatical; tasteful, yet not one line for mere taste. Mr. Livermore is concise, practical, reasonable, full of generous and holy feeling." [Hunt's Magazine.

LIVERMORE'S COMMENTARY ON ACTS. Price 75 cts. Commentary on the Book of the Acts of the Apostles, with a Map. By A. A. Livermore, 12mo.

"These Commentaries give a clear, correct, evangelical view of the doctrines which Christ and the apostles taught; they fully explain all difficult passages, and furnish much valuable information upon ancient geography, biography, customs, manners, &c.; in a word, I think they will be profitable for doctrine, for instruction, for practice and devotion." [Christian Inquirer.

LIVERMORE'S LECTURES TO YOUNG MEN.—Price 50 cents. Lectures to Young Men, on their Moral Dangers and Duties. By Abiel Abbot Livermore. Third Edition, 16mo. Cloth, 50c.

"Good cannot but follow in proportion to the wideness with which they are read." [Brooklyn Eagle.

"These Lectures are marked by good, plain, common sense." [Christian World.

"With earnestness and distinctness, the duties of young men are carefully defined, in a way which will command respect and attention." [Daily Advertiser.

Published by JAMES MUNROE & CO., and for sale by Booksellers generally. 1is2os june10

ORIGINAL TEA STORE.

The China Tea Company,

NO. 198 WASHINGTON STREET, BOSTON,

HAVE now been established six years; they deal only in Tea and Coffee, keep every variety of Black and Green Tea imported into this country, and deal for cash only.

The success which has attended their efforts during this time, is without a parallel. They now offer for the inspection of Dealers one of the largest and most varied stocks in the country, at their principal Warehouse, 198 WASHINGTON STREET, and solicit country traders before purchasing their supplies, to call at this

GREAT TEA WAREHOUSE,

Whilst at the same time, to accommodate families and Hotel keepers, they offer *FIVE POUND LOTS*, as follows:

5 pounds	Ningyong Oolong, an extra black Tea, for	$1 50.
5 "	strong Young Hyson,	2 00
5 "	Young Hyson, delicious flavor,	2 25
5 "	super. Old Hyson,	3 50
5 "	Souchong, (sold elsewhere 50 cts. per lb.)	1 25
10 "	good ground Coffee,	1 00

An experienced and native China-man superintends the tea department. Money can be sent by mail, by friends coming to the city, or by Express men, and the package will be sent by return. No travelling agent is employed by the Company. Strangers visiting the city are invited to call.

Agents are appointed in every town, upon application, post-paid, to the proprietors, to whom is given

THE GREATEST ADVANTAGE IN PRICE, AND EVERY SECURITY AS TO QUALITY.

In consequence of the great reduction in the price of Teas and Coffees, we are enabled to give

EXTRA QUALITIES

for the old prices; and it is acknowledged by many persons that they cannot get so good tea of any kind,

PAY WHAT PRICE THEY MAY,

as the Young Hyson, at 50 cents, and the Ningyong Oolong, at 40 cents, which are sold at

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DRY GOODS VERSUS MONEY.

Ladies' Exchange Notice.

IN consequence of the departure of our Mr. Warren in the *Caledonia for Europe*, for our *Full Stock of Goods*, we wish to turn our present stock into money as fast as possible, and shall make it an object for all who have money to spend to call on us.

Our customers know that our stock is *too large* to attempt a description in an advertisement, as, besides the *largest* stock of

Long and Square Shawls,
SILK GOODS,
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OF ALL KINDS,

WE HAVE A FULL WHOLESALD AND RETAIL STOCK OF
HOUSE FURNISHING ARTICLES!
COAT, VEST
AND PANT STUFFS,
IN GREAT VARIETY.

Laces, Embroideries, Trimmings, and White Goods.

MOURNING ARTICLES,
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And in fact every article in the DRY GOODS line, but *pins, needles, tapes and ribbons.*

Ladies in want of a Dress can find every thing from a LONDON PRINT, at 6¼ cents, to the finest fabrics imported.

SHAWLS, from one dollar to hundreds, and the same wide range of prices in all other articles.

In having so large a stock from which to select, customers are saved many useless steps; and our interest and object is to use all our customers in a way that will bring them often to the

LADIES' EXCHANGE,
192 WASHINGTON STREET.

GEORGE W. WARREN & CO.
june10 4w

NEW TREATMENT OF BRONCHITIS.

DR. J. K. PALMER, continues with great success, the new treatment of Bronchitis and other affections of the Throat and Lungs, recently introduced by Sir Charles Scudamore of England, and employed with so much success in the practice of that celebrated Physician.

Dr. Palmer's Office is No. 4½ Salem street, Boston. No charge for consultations or advice. Medicines and Inhaling Apparatus furnished on reasonable terms.
june10

BOOKS published by S. G. SIMPKINS, 124 Washington street:

Selections from the Writings of Fenelon, with a Memoir of his Life, by Mrs Follen, 5th edition.

The Savior's Life, written for children.

Illustrated Natural History.

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POETRY FOR HOME AND SCHOOL. Selected by the author of Theory of Teaching, &c. 2d edition.

This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years. [Portsmouth Journal.

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old. [Boston Daily Advertiser. tf may13

STUDIES OF RELIGION. This interesting little work is for sale at E. P. PEABODY'S, 13 West Street. He also has on hand some German books for children, consisting entirely of *pictures*, the explanation of which will be at once useful and agreeable.

May 27 5t

WORCESTER'S UNIVERSAL AND CRITICAL DICTIONARY. A standard vocabulary of the purest and best usage of the English Language; free from all innovations in Orthography and pronunciation, and the most Comprehensive Dictionary extant. It is recommended by the Presidents of nearly every College in New England, and by high *literary authority* in all sections of the country. For sale by all the Booksellers.

May 27 3tis

A NEW SABBATH SCHOOL HYMN BOOK.

THE Sabbath School Lute; a Selection of Hymns, and appropriate Melodies, adapted to the wants of Sabbath Schools, Families, and Social Meetings, by E. L. White, and J. E. Gould, Authors of the Modern Harp, Boston Melodeon, Tyrolian

POETRY.

[The two hymns below were sung at the Twentieth Anniversary of the Sunday School Society, May 31, 1848.]

MUSIC.

Full and harmonious, let the joyous chorus
Burst from our lips in one glad song of mirth;
Joining the notes of age long before us,
Hymning the praise of heavenly music's birth.
Bright from the heavens it long ago descended,
Loud to those heavens o voices we will raise;
Every young heart in one full chorus blended,
Singing melody sweet music's praise.

Music's th measure of the planets' motion,
Heart-beat and rhythm of all the glorious whole;
Fugue-like the streams roll, and the choral ocean
Heaves in obedience to its high control;
Thrills through all hearts the uniform vibration,
Starting from God, and felt from sun to sun:
God gives the key-note, Love, to all creation;
Join, O my soul! and let all souls be one!

OH! WATCH YOU WELL.

Oh! watch you well by daylight,
By daylight may you fear;
But keep no watch in darkness,
The angels then are near.
For Heaven the sense bestoweth,
Our waking life to keep;
Its tender mercy showeth,
To guard us in our sleep;
Then watch you well, &c.

Oh! watch you well in pleasure,
For pleasure oft betrays;
But keep no watch in sorrow,
When joy withdraws its rays;
For in the hour of sorrow,
As in the darkness drear,
To heaven entrust the morrow,
For angels then are near:
Then watch you well, &c.

MISCELLANEOUS.

[From the Springfield Republican.]

The following detailed account, the first that has been published, of the ascent of the great volcano Popocatapetl, in Mexico, was furnished by an officer of the army in Mexico, who was one of the six that succeeded in reaching the summit. This mountain which has never been ascended since the time of Cortez, is the highest point of land in North America. The Spanish officer, who, in 1519, was the first human being that reached the summit, was rewarded by the crown of Spain for his courage and perseverance, by being permitted to assume, for his coat of arms, the figure of a burning mountain.

EXPEDITION TO THE SUMMIT OF POPOCATAPETL.

An escort having been granted, and an indefinite leave given by the General-in-Chief to such officers as wished to go on the expedition, we started on Monday, April 3d. Arrangements had been made with some Mexicans for pack mules to carry our provisions, bedding, &c., but we were disappointed in not getting them; and as news had arrived, the evening before, of the ratification of the treaty at home, we were afraid, if we remained one day longer to obtain other mules, we might have our leave countermanded; so we left about noon, with ten wagons.

As the ascent of the mountain is less precipitous on the south side, and a less depth of snow also on that slope, we took the general direction of Osumbra, which is a town near the base of the mountain, and very near the point of ascending. We stopped the first night at Ayotla, and the second at Tlamnalco. Here we were shown some magnificent ruins; a few walls with some five or six arches, were all that remained; but the carving was more beautiful and elaborate than any thing of the kind we have seen in this country. We were told, by an old padre, that the work had been traced back upwards of seven hundred years; but it was evidently the work of the Spaniards, as there was a head of our Saviour in alto relievo, with figures bearing helmets and shields, as well as the crown of Spain.

On the 5th we reached Osumbra, having stopped an hour or two at Mira Flores, (See the Flowers,) the day previous, where we were very hospitably entertained by Mr. Robinson, a Scotchman, who is in charge of an extensive cotton manufactory. The looms, I perceived, were all made in the United States. There were two sets of hands, one working by day and the other by night. The girls earned from four to six rials per day.

When we reached Tlamnalco, a town of some six thousand inhabitants, we found the road somewhat impracticable for our wagons, and called on the alcalde, who furnished us with pack mules, taking charge of our wagons until we should return.

We left Osumbra on the 6th. The alcalde went with us to Atloutla, a little village some two miles further on, when we obtained two athletic young Indians as guides. Soon after leaving Atloutla, our path began ascending, and continued to do so until we encamped. The distance from Osumbra was ten miles, and we had ascended some four thousand feet above the valley. The path was a narrow trail worn by mules, upon which the Indians pack wood down from the mountain sides; sometimes it was ten or fifteen feet below the surface, and our mules would get fast—again they would tumble over the side of a precipice and roll down, loads and all. These occasioned delays; still we were in camp by 3 o'clock. We had selected a place called "vacaria." This is nothing more than an open place in the woods, near the water, where the Indians rendezvous with their cattle, which they drive up from the plains below to graze on the grass which grows very luxuriantly in the woods on the mountain sides. We found the atmosphere quite cold here, but we were soon comfortable in our tents, with large pine fires in front of them. The view from our camp was very extensive, and towards sunset it was magnificently beautiful. Far above us, on the mountain, it was snowing quite hard; to our right, and far below us, was a large dark cloud. We could hear it thunder and see the lightning, while the rain fell in torrents over nearly the whole valley of Mexico. Where we were, and to our left, extending into the terra caliente, the sun was shining brightly. Towards night the clouds from above enveloped us, and we had sleet and snow, which continued all night.

Our party numbered nearly one hundred—twenty-five officers of different corps, four or five citizens, thirty-five dragoons, and some forty footmen. We left the camp early the next morning. The ground was covered with snow, and the weather quite unsettled. After a distance of some three miles, we reached the limits of vegetation; tall pine trees, some of them one hundred, or one hundred and twenty feet high, extended almost to this line. We were now about five thousand feet below the summit, and, as we advanced, the ascent grew more difficult. The wind had been rising from the time we left camp, and now blew quite fresh. It was very cold, and in half an hour we were in a severe snow storm. The farther we advanced, the more difficult was our respiration. It was necessary to rest every four or five minutes. We continued climbing until about one o'clock, when our party, which numbered, when we left camp, about thirty, had become reduced to only five. The remainder had turned back, one by one, as they had become exhausted with cold and fatigue. One of the officers became so chilled that his mind wandered, and we could with difficulty prevent him from lying down in the snow to sleep.

As we had succeeded thus far in ascending but a little more than one third of the way, and the day being more than half gone, we concluded to give up our attempt and make another trial on a fair day. We reached camp about 4 o'clock, having been exposed for more than five hours in a most terrible snow storm. We soon found that the fatigues of climbing were but a small part of our troubles; for we discovered, as we stood around our fires, that one officer had his nose frozen, and others their fingers. We were somewhat discouraged by this; still we made arrangements to try again the following day. Before sundown, one began to complain of an inflamation of the eyes; and soon every one of the party, who had been exposed, was suffering from very acute pain in the eyes. Our camp presented a singular scene that night and on the following morning, for there were some twenty whose faces were very much swolen, and the eyes so inflamed that we could not sleep. Some of us tho't that our eye-sight was totally gone. The morning found us no better, and we broke up our camp to descend to the valley. It was laughable to see so many of us groping our way down some ten miles through the defiles of the mountain.

There were two foreigners—Italians, I believe—who had come out from the city with us, for the purpose of ascending the mountain with our party. They had remained in camp on account of the storm, during our trial, and, instead of going down to the valley with us, they started upwards, thinking they would be able to succeed in reaching the summit. We encamped that night at the base of the mountain, and reached Amecameca the next day. There the Italians joined us. They had succeeded in reaching the "peecacho del Frayle," a peak some two thousand feet from the summit, when one of them began spitting blood, and they were compelled to descend. After some discussion, the majority of our party decided that it was impossible to reach the top, and that another attempt was useless. Some half a dozen of us thought we would make the trial. Our eyes were improving; we bathed them frequently with a solution of sugar of lead, and provided ourselves with green spectacles, and gauze for our faces. The next evening, at six o'clock, found six of us, with some twenty-five infantry, encamped two or three miles beyond the "vacaria," near the limit of vegetation; whilst the remainder of our party had gone, a portion to Mexico, to give an account of our defeat, and the balance to Cuernavaca, to visit a celebrated cave, which would in some measure repay them for their disappointment here.

We left our camp on the morning of the 11th, before 3 o'clock; our eyes were nearly well, and our faces not much swollen. The skin had entirely peeled off. Still we had several advantages over our previous trial, for we were much further advanced; there was a prospect of a fair day, and we had our eyes and faces protected. We rode our mules some two miles, until the ascent became too great for them, when we sent them back to camp. Our route now lay for some three or four miles over a surface of black sand. This distance, on our previous trial, was covered with snow. It had melted, and the sand having absorbed the water, was frozen quite hard. We had little difficulty in getting along over this. By sun rise, we had reached au elevation of about two thousand feet above our camp, and the scene below us was beautiful, beyond description. The mountain cast a shadow, which extended not only across the entire valley to the horizon, but it reached beyond, into the sky, where its outline was so distinctly defined, that even the shadow cast by the smoke, as it rose from the crater, was easily distinguished.

As we advanced our progress began to be impeded by the snow, and the atmosphere was so rare that we breathed with great difficulty. The snow varied in depth from a few inches to three or four feet; sometimes the surface was frozen, and as smooth as glass. We had provided ourselves with long poles with iron pikes on the ends; they were invaluable in preventing us from slipping, and in sounding the depth of the snow in the frequent chasms. From five to eight steps were as many as we could take without becoming exhausted. We all suffered severely from an acute pain over the eyes; and our faces, particularly our lips, were of a deep bleuish black color. As we approached the summit, our progress became still more slow; two and three steps required a rest of one or two minutes. But by very hard work, by ten minutes past two, we were standing on the highest point of land in North America, upwards of 17,800 feet above the level of the sea. After catching breath, we gave three cheers, and planted a small flag on the very summit of Popocatapetl. The crater, upon the very mouth of which we were standing, was about five hundred feet in depth, and about four hundred yards in diameter. The mouth was an ellipse, being formed by an oblique plain to the east with the highest part towards the west, the side towards Puebla being we thought some two hundred feet lower than the opposite side. The sides were nearly vertical, and a horizontal section at almost any height from the bottom would be a circle. The walls might be compared to three vertical cylinders, one within the other, the first rising one hundred or one hundred and fifty feet, where there was an irregular horizontal bench of a few yards in breadth, which was intersected by the second cylinder which rose about two hundred feet more; here was another horizontal bench when the third cylinder rose to the top of the cone. Smoke was pouring out from several places on the sides of the crater, from the bottom, and from the bed of a large mass of sulphur two large volumes rose. We perceived no heat, and as small patches of snow were lying on the bottom it was evident that little or none existed.

The view from our position was grand and sublime beyond description. We had the advantage of a clear day, for there was scarcely a cloud above the horizon. Orizaba and the Nevada of Toluca, both covered with perpetual snow, were distinctly visible, rising like two large rocks from the ocean. The vast field below us looked like the sea, with slight undulations. Even Iztaccihuatl, which from the City of Mexico looks almost or quite as elevated as Popocatapetl, now appeared far below us. Puebla with its entire valley was visible. A slight mist extended across the valley of Mexico which in some measure concealed the city, although the lakes, Penon, and other objects could be distinguished. We had hardly gratified our curiosity above half an hour, when each one of the party became more or less sick, both from our elevated position and from the fumes of sulphur which we were breathing. We found our throats swollen, and some head-ache, and a sickness at the stomach. This compelled us to begin our descent, although reluctantly, for, as one of our soldiers remarked, we had never been so near heaven before. We collected a few specimens of lava and turned our faces towards the valley. Soon our sickly sensations left us, and when we reached the camp, which was soon after 2 o'clock, we were perfectly well with the exception of head-aches. The Indians would not believe us when we told them we had reached the top. They examined our heads, and said it was impossible, for no one could go there without having horns growing from the head. Others asked us what the mountain said to us. Our guides only went as far as the region of perpetual snow—no money or persuasions on our part could induce them to go farther. One of our men got separated from us in descending, and we have not heard of him since. We suppose he must have descended into the valley of Puebla and probably reached that city.

Out of twenty-five who attempted the ascent, but six officers, viz., Lt. Stone, Ordnance, Lt. Anderson, Dragoons, Capt. Bomford, 8th Infantry, Capt. Fowler, 5th Infantry, Lt. Kirkham and Buckner, 6th Infantry, and an English gentleman, Mr. Baggally, succeeded. We reached Mexico after an absence of twelve days, and found that all our friends were prepared to sympathize with us on our failure, but when the truth was known we were congratulated on every side. This is the first excursion to the summit of any of the snow mountains in Mexico since our army has been here, and the first by any American to Popocatapetl, the highest mountain in North America. K.

BENEVOLENT BEQUESTS. It is stated that the late Mr. Clapp, of Portland, has left by will a fund of $8000 for the education and relief of female orphan children, and $4000 for furnishing fuel to unfortunate widows and other poor women.

[From Hunt's Merchants' Magazine for April.]

THE COTTON MANUFACTURE IN NEW ENGLAND.

Mr. Lowell had just returned to this country, after a long visit to England and Scotland. While abroad he had conceived the idea that the cotton manufacture, then almost monopolized by Great Britain, might be advantageously prosecuted here. The use of machinery was daily superseding the former manual operations; and it was known that power-looms had recently been introduced, though the mode of constructing them was kept secret. The cheapness of labor, and abundance of capital, were advantages in favor of the English manufacturer—they had skill and reputation. On the other hand, they were burthened with the taxes of a prolonged war. We could obtain the raw material cheaper, and had a great superiority in the abundant water-power, then unemployed, in every part of New England. It was also the belief of Mr Lowell, that the character of our population, educated, moral and enterprising as it then was, could not fail to secure success, when brought into competition with their European rivals; and it is no small evidence of the far-reaching views of this extraordinary man, and his early colleagues, that their very first measures were such as should secure that attention to education and morals among the manufacturing population, which they believed to be the corner-stone of any permanent success.

Impressed with these views, Mr. Lowell determined to bring them to the test of experiment. So confident was he in his calculations, that he thought he could in no way so effectually assist the fortunes of his relative, Mr. Jackson, as by offering him a share in the enterprise. Great were the difficulties that beset the new undertaking. The state of war prevented any communication with England. Not even books and designs, much less models, could be procured. The structure of the machinery, the materials to be used in the construction, the very tools of the machine-shop, the arrangement of the mill, and the size of its various apartments—all these were to be, as it were, re-invented. But Mr. Jackson's was not a spirit to be appalled by obstacles. He entered at once into the project, and devoted to it, from that moment, all the time that could be spared from his mercantile pursuits.

The first object to be accomplished, was to procure a power-loom. To obtain one from England, was, of course, impracticable; and, although there were many patents for such machines in our Patent Office, not one had yet exhibited sufficient merit to be adopted into use. Under these circumstances, but one resource remained—to invent one themselves; and this, these earnest men at once set about. Unacquainted as they were with machinery, in practice, they dared, nevertheless, to attempt the solution of a problem, that had baffled the most ingenious mechanicians. In England, the power-loom had been invented by a clergyman, and why not here by a merchant? After numerous experiments and failures, they at last succeeded, in the autumn of 1812, in producing a model which they thought so well of, as to be willing to make preparations for putting up a mill, for the weaving of cotton cloth. It was now necessary to procure the assistance of a practical mechanic, to aid in the construction of the machinery; and the friends had the good fortune to secure the services of Mr. Paul Moody, afterwards so well known as the head of the machine-shop at Lowell.

They found, as might naturally be expected, many defects in their model loom; but these were gradually remedied. The project hitherto had been exclusively for a weaving-mill, to do by power what had before been done by hand-looms. But it was ascertained, on inquiry, that it would be more economical to spin the twist, rather than to buy it; and they put up a mill for about 1,700 spindles, which was completed late in 1813. It will probably strike the reader with some astonishment to be told that this mill, still in operation at Waltham, was probably the first one in the world that combined all the operations necessary for converting the raw cotton into finished cloth. Such, however, is the fact, as far as we are informed on the subject. The mills in this country—Slater's, for example, in Rhode Island—were spinning mills, only; and in England, though the power-loom had been introduced, it was used in separate establishments, by persons who bought, as the hand-weavers had always done, their twist of the spinners.

Great difficulty was at first experienced at Waltham, for the want of a proper preparation (sizing) of the warps. They procured from England a drawing of Horrock's dressing machine, which, with some essential improvements, they adopted, prouucing the dresser now in use at Lowell, and elsewhere. No method was, however, indicated in this drawing for winding the threads from the bobins on to the beam; and, to supply this deficiency, Mr. Moody invented the very ingenious machine called the warper. Having obtained these, there was no further difficulty in weaving by power-looms.

There was still great deficiency in the preparation for spinning. They had obtained from England a description of what was then called a bobbin and fly, or jack-frame, for spinning roving; from this, Mr. Moody and Mr. Lowell produced our present double speeder. The motions of this machine were very complicated, and required nice mathematical calculations. Without them, Mr. Moody's ingenuity, great as it was, would have been at fault. These were supplied by Mr. Lowell. Many years afterwards, and after the death of Mr. Lowell, when the patent for the speeder had been infringed, the late Dr. Bowditch was requested to examine them, that he might appear as a witness at the trial. He expressed to Mr. Jackson his admiration of the mathematical power they evinced; adding, that there were some corrections introduced that he had not supposed any man in America familiar with but himself.

There was also great waste and expense in winding the thread for filling or weft from the bobbin on to the quills, for the shuttle. To obviate this, Mr. Moody invented the machine known here as the filling-throstle.

It will be seen, by this rapid sketch, how much there was at this early period to be done, and how well it was accomplished. The machines introduced then, are those still in use in New England—brought, of course, to greater perfection in detail, and attaining a much higher rate of speed; but still substantially the same.

Associating with themselves some of the most intelligent merchants of Boston, they procured, in Febuary, 1813, a charter, under the name of the Boston Manufacturing Company, with a capitol of $100,000. Success crowned their efforts, and the business was gradually extended to the limit of the capacity of their water-power.

BOSTON CITY MISSIONARY SOCIETY.—The Annual Report of this important benevolent association has been just published, from which we gather the following facts:

The main object of this Society is to give moral and religious instruction to the poor. This class of our population is continually and rapidly increasing, chiefly by means of the influx of immigrants. The Society employed during the past year a General Agent, Rev. Mr. Oviatt, and four lay-missionaries, who have been occupied in holding social meetings, visiting from house to house, distributing bibles, tracts, &c., and administering occasional relief to the bodily wants, and imparting moral instruction to the poor and distressed. They have visited during the year 1527 families and 372 sick persons, and have expended $496 for the temporary relief of 304 of these families; by the missionaries and tract distributors, 199 bibles and 100 testaments have been given to the destitute, and 267,527 tracts have been distributed, 50,827 of which have been given to seamen; 298 persons have been induced to attend public worship; 452 children have been gathered into Sabbath schools, and 121 into the public schools. The efforts of the missionaries among the Catholics have been more than usually successful; about three fourths of all the bibles and testaments given away have been given to catholics who have asked for them. The receipts during the year have amounted to $4,44890, and the expenditures to a little less than $4000.

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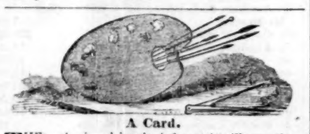

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TRULY MAGNIFICENT,
AND WORTHY THE NOTICE OF PURCHASERS FROM EVERY SECTION
OF
NEW ENGLAND.
☞ The Complete Sale of J. & P.'s Stock during the months of December and January, enables them to open the SPRING BUSINESS without a Dollar's Worth of Old Goods, which cannot be said by any other firm in the City of Boston.

THE ABOVE
500 PACKAGES
NOW OPENING, CONTAIN
LONG AND SQUARE SHAWLS,
OF EVERY DESCRIPTION.
SILKS AND SATINS,
FOR DRESSES,
All of which are in Colors, Designs and Qualities, wholly arranged by ourselves, and Manufactured for the MILK STREET SILK AND SHAWL STORE,
ALONE!!!
—ALSO—
VISITES, AND VISITE SILKS,
VELVETS,
CHOICEST QUALITIES OF
Bombazines, Alpines, Alpaccas,
AND A LARGE VARIETY
of Goods that do not come under the head of Silks and Shawls. It is an UNDENIABLE FACT that a very large Proportion of the
SILK GOODS
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CONSUMED IN NEW ENGLAND, PASS THROUGH OUR HANDS,
and this Circumstance alone sufficiently demonstrates to Purchasers the advantage of Buying at HEAD QUARTERS, and from FIRST HANDS, where the
LOWEST PRICES,
—AND—
LATEST STYLES OF GOODS,
CAN ALWAYS BE SECURED.
THE LADIES,
WILL FIND OUR RETAIL DEPARTMENT
UNDER THE
MOST PERFECT MANAGEMENT,
AND FILLED WITH
CHOICE AND FASHIONABLE GOODS,
DIFFERENT FROM THOSE TO BE FOUND ELSEWHERE.
JEWETT & PRESCOTT,
MILK STREET,
NEXT TO THE OLD SOUTH CHURCH.
march11 2mis1mos

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr and Mrs Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Mr. C. E. Horn is Teacher of the Piano and Singing. The Summer Quarter will commence on Monday the 13th of May.

REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.
Dec. 1st, 1847. os1y jan29

WALTER I. FROST,
IMPORTER AND DEALER IN
HOUSEKEEPING HARDWARE,
—AND—
CUTLERY,
No. 182 WASHINGTON STREET,
2 doors north of Franklin,

JUST imported, and now open, a superior lot of Knives and Forks, Tea Trays, Scissors, Pocket Knives, &c., &c., at the lowest prices.

FISHING TACKLE,
consisting of an assortment of Rods, Reeds, Lines, Hooks, Flies, Gut, &c., always on hand and at low prices. eowiscowostf april22

CORBETT'S UNRIVALLED
COMPOUND SYRUP OF SARSAPARILLA.

THE Subscribers having purchased of Dr. Corbett, of Shaker Village, Canterbury, N. H., the exclusive right for the sale of this invaluable preparation, now offer the same to the public, under the amplest testimonials as to its signal and efficacious qualities. It stands unrivalled in cures of the most inveterate cases of Scrofula and all diseases of the Blood. It also, by its powerful alterative qualities securely and permanently effects a full restorative to Health in cases of Chronic Inflammation of the Digestive Organs, Dyspepsia or Indigestion, Jaundice, Weakness and Soreness of the Stomach, Salt Rheum; all Cutaneous Eruptions, Erysipelas, &c., &c.

The fact is well established by Medical Writers.—The Phthisis Pulmonachs or *Consumption,* a disease most fatal in this Country, most generally originates in a Scrofulous state of the System. Diseases of the Liver and affections of the Biliary secretions often originate with persons of Scrofulous taint. And before such diseases can be mitigated or arrested, this Scrofulous Diathesis must be removed. This, the present preparation, is warranted *Effectually to do.*

The Formula has been laid before the New Hampshire Medical Society and was there approved. And the celebrated Dr. Twitchell of Keene, N. H., who has personally tested its virtues, and approves and prescribes this medicine in his general practice, pronounces it, the *best preparation* of Sarsaparilla *ever known*" and cordially affords it his full commendation:

It is not the design or purpose of the Originator or the Proprietors of this Medicine, to attempt to bring it into notice or repute, by publishing accounts of extraordinary cures it has effected, or the great relief and benefit which hundreds and thousands have realised from its use.

But the Proprietors rely upon the *merits of this* medicine *alone* to bring it into general use. Its virtues have been tested through a process of years in every form of Scrofula affection, &c. And it is designed as a permanent, substantial and standard medicine, and may always be depended upon by the Medical Faculty and all others to be just what it purports to be. The *form* of this preparation, its Component *Parts,* &c., have been placed with the most distinguished Physicians of the country. Among those in this city, are Dr. J. C. Warren, Dr. J. W. Warren, Dr. J. Hayward, Dr. John Jeffries, Dr. J. V. C. Smith and others. Several of whom have given their names in writing in favor of this medicine.

At the recent Exhibition of the Massachusetts Charible Association, held in this city, September 1847, the Judges on Chemicals made the following report.

"The Compound Syrup of Sarsaparilla as prepared by Dr. Corbett of the Shaker Society, Canterbury, N. H., the Committee have carefully examined. It comes sustained by the names of the most distinguished Physicians in the country, and from a knowledge of its component parts, the Committee cannot but express their full belief as to its efficacious qualities. The ingredients entering into its composition are of such a highly useful and alterative quality, that the Committee, willingly pronounce it to be the BEST preparation of Sarsaparilla Syrup yet known; and as such think it deserving of a Diploma." (Signed by)

JOHN W. WEBSTER, Professor of Chemistry in Harvard College.
MARTIN GAY, M. D., Chemist, Boston.
J. V. C. SMITH, M. D., Editor of the Boston Medical and Surgical Journal—and others.

Under a full conviction of the virtues of this medicine, without accumulating facts as to the same, the Proprietors with all confidence now place it before the public as a preparation not equalled by any, yet even discovered.

For sale by the Proprietors, in any quantity.
EDWARD BRINLEY & CO.,
No. 34, South side Faneuil Hall, and their appointed Agents. march11

MRS. S. MOTT
FEMALE PHYSICIAN,

HAVING entirely retired from travelling, informs her patients and the public generally that she may at all times be found at her residence,
NO. 40 CAMBRIDGE STREET,
Opposite Lynde street, Boston, Mass.
where she will attend to all diseases incident to the human frame, in men, women and children, EXCEPT THOSE ARISING FROM IMMORALITY.

MRS. MOTT has had great experience and success in her practice, which from her long location in Boston is too generally known to require further comment. Her remedies are entirely vegetable, and her method of treatment and curing, different from any other practitioner. She has many advantages over others, as she receives many of her
ROOTS, HERBS, GUMS, BALSAMS AND ESSENTIAL OILS,
from Europe, where they are raised and gathered expressly for her, and with which she is enabled to cure many diseases which have baffled the skill of some of the most talented and eminent physicians in the country. Persons residing at a distance from Boston, who cannot make it convenient to consult Mrs Mott personally, can do so by letter—(directed as above,) explaining their case fully, and receive her answer by return of mail.

MEDICINES forwarded in perfect safety, by the different expresses from Boston, to all parts of the United States.

☞ LETTERS must in all cases be post paid, and they ll be promply attended to. 1y je

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Ninth Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Services of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev. Dr. Francis of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association' for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have introduced the 'Christian Hymns' into their Churches:—

Broadway Society, South Boston, Mass.
Rev. Mr. Stearns's do, Hingham, Mass
Rev. Mr. Coe's do, East Medway, Mass.
Rev. C. Palfrey's do, Barnstable, Mass.
———, Chapel, Taunton, Mass.
———, Hopkinton, Mass.
Rev. Mr. Leonard's Society, Dublin, N. H
Rev Mr. Livermore's do, Keene, N. H.
Rev. Mr. Whitewell's do, Wilton, N. H.
Rev. Mr. Cutler's do, Peterboro', N. H.
———, Pomfret, Vt.
Rev. John Pierpont's, Troy, N. Y.
Rev. C. Bradford's, Bridgewater, Mass.
Rev. H. Lambert's, East Cambridge, Mass.
Rev. Mr. Tilden's, Concord